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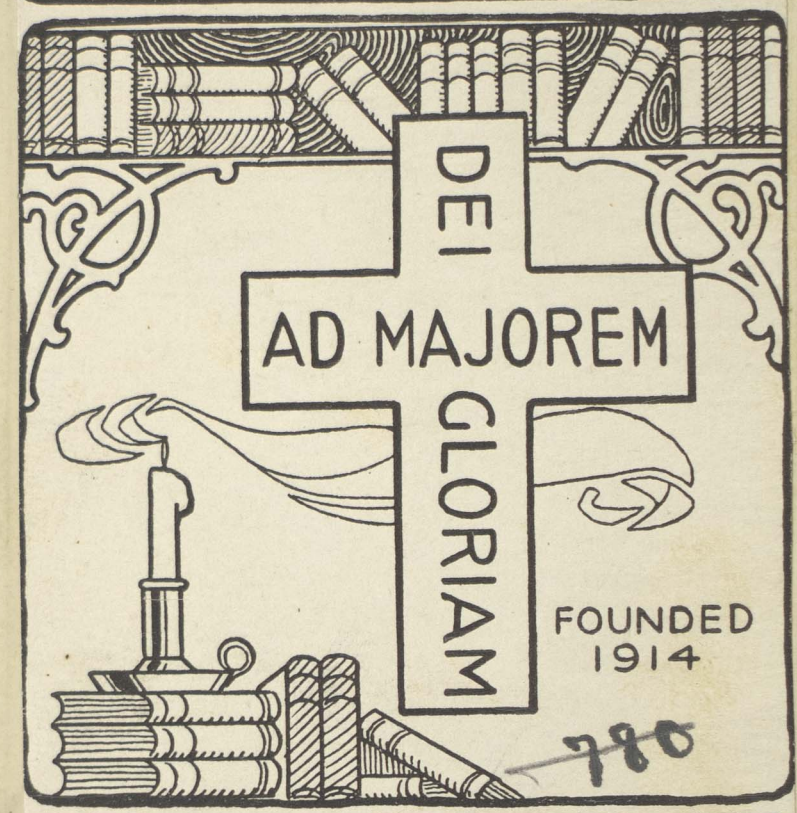

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all these Women
were regular preachers

other Holy Women workers not named

Mrs Mary Tafft.

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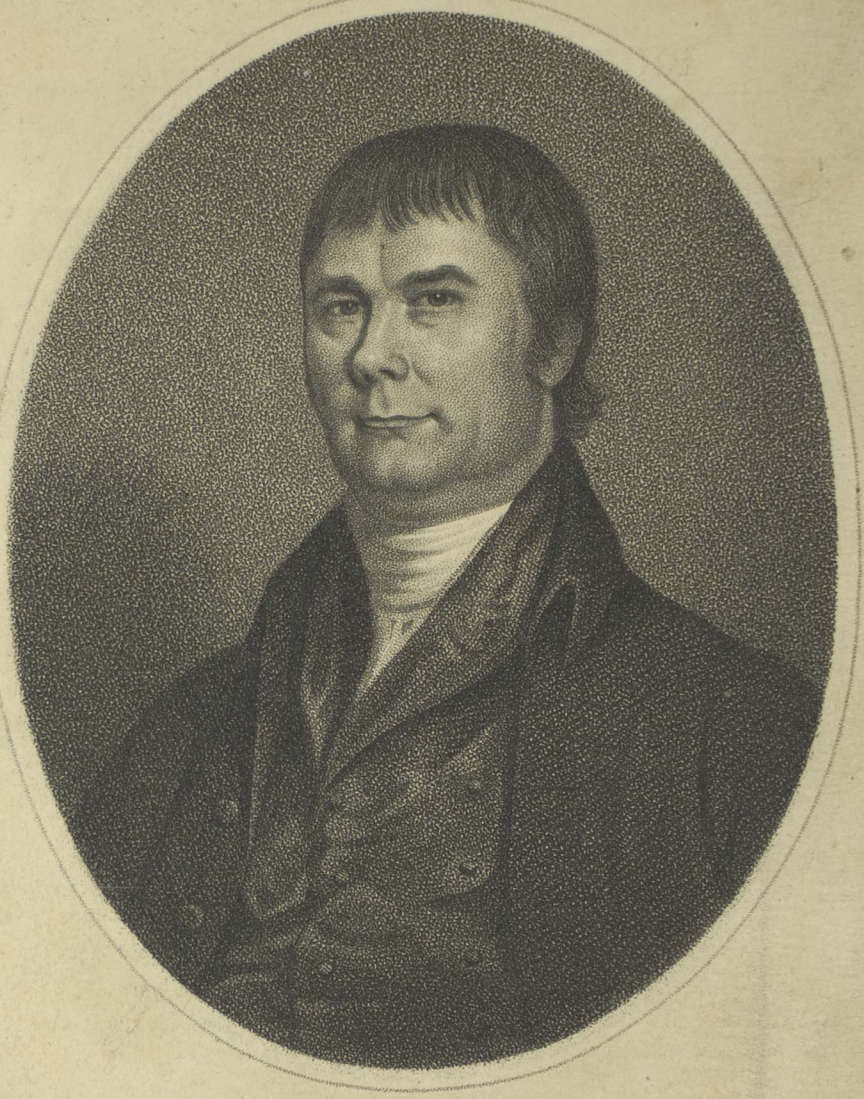

Mr. Zach.s Taft.

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BIOGRAPHICAL SKETCHES

OF THE

LIVES AND PUBLIC MINISTRY

OF VARIOUS

HOLY WOMEN,

WHOSE EMINENT USEFULNESS AND SUCCESSFUL LABOURS

IN THE

Church of Christ,

HAVE ENTITLED THEM TO BE ENROLLED AMONG THE GREAT BENEFACTORS OF MANKIND: IN WHICH ARE INCLUDED

SEVERAL LETTERS FROM THE REV. J. WESLEY

NEVER BEFORE PUBLISHED.

BY Z. TAFT.

(The profits will be devoted to charitable purposes.)

"I intreat thee also, true yoke-fellow, help those WOMEN which laboured with me in the gospel, with *Clement* also, and *with* other my *fellow-labourers*, whose names are in the book of life. PHIL. iv, 3.

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1825.

SpColl
Wesley
1825
Taft

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Wes. 1021

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PREFACE.

A GREAT deal of pains has been taken to preserve in printed records, some account of the labours and success of those *men*, whom God has honoured by putting them into the ministry; while many *females*, whose praise was in all the churches while they lived, have been suffered to drop into oblivion, and their pre-eminent labours, and success in the conversion of souls to remain as destitute of any public record, as though they had never existed; or if any account of their exemplary piety is preserved, their public labours are either suppressed, or passed over in silence. It is very easy to account for this, the great majority of Biographers and Editors of Magazines, are enemies to female preaching, so that we have very little concerning their labours, except what is found among the *Friends*, or people called Quakers; among whom, the ministry of women, has received a regular establishment. It is true, there have been raised up of late, several religious communities, who by their rules and regulations, publicly allow and encourage such a ministry.

Such were the high church principles, and the prejudice of education, of that eminent servant of Jesus Christ, the Rev. JOHN WESLEY, that for a season, he could scarcely give the right hand of fellowship, to any Labourers in the Lord's Vineyard, that had not

received Episcopal Ordination. But when he was fully convinced, that God had owned the labours of pious laymen in his community, he encouraged them to proceed. And he *never* molested any pious female, who was subject to decipline and order, in his Societies for calling sinners to repentance; but when fully satisfied that God had owned their labours, he gave them encouragement. This is evident in his conduct towards Mrs. Gilbert, Mrs. Johnson, Miss Bosanquet, Miss Mallet, Mrs. Crosby, Miss Hurrel, and some others. Indeed he could not have done otherwise according to his own reasoning in his Sermon *"against Bigotry."* His argument throughout that Sermon is, that *the conversion of sinners is the work of God, and whoever is the instrument of doing this work, is the servant of God. And we must not forbid such a one.* His words are (Mark ix. 38, 39) "Is there full proof, 1. That a person before us was a gross, open sinner? 2. That he is not so now, that he has broke off his sins, and lives a Christian life? and 3. That this change was wrought by hearing this man preach? If these three points be plain and undeniable, then forbid him not. Beware how you attempt to hinder him, either by your authority, or arguments, or persuasion. But what if he be only a layman, who casts out devils? Ought I not to forbid him then? Is the fact allowed? Is there reasonable proof, that this man has or does cast out devils? If there is, forbid him not; no not at the peril of your soul. Shall not God work by whom he will work? No man can do these works unless God be with him; unless God hath sent him for this very thing. But if God hath sent him, will you call him back? Will you forbid him to go? But I do not know that he is sent of God, "Now herein is a marvellous thing," (may any of the seals of his mission say, any whom he hath brought from Satan to God) "that ye know not whence this man is, and, behold he hath opened mine eyes! If this man were not of God, he could do nothing." If you doubt the fact, send for the parents of the man: send

for his brethren, friends, acquaintance. But if you cannot doubt this, you must needs acknowledge, "that a notable miracle hath been wrought," then with what conscience, with what face, can you charge him whom God hath sent, "not to speak any more in his name."

Apply this, to those pious females who think it their duty to call sinners to repentance. Let them be judged by this rule. Mr. Wesley knew that it made no difference whether the servant of God who performed these miricles was male or female. This does not alter the facts. On this principle he answerd a certain person who said to him, "Mr. Wesley, how is it, that you encourage certain females in preaching?" "Because (said he) God owns them in the conversion of sinners, and who am I that I should withstand God."

It is worthy of remark that those females that are most active in the church, are in general those of the highest order in religious attainments, especially in communion with God, and conformity to him. If they did wrong in calling sinners to repentance, is it not strange, that the persons who live nearest to God, and are most like him, should be most guilty here? And is it not equally strange; that true repentance should never be afforded them; but as they draw nearer eternity, and as the prospect brightens before them into the eternal world, they should the more abundantly rejoice in what they have done.

With respect to the impropriety of pious females addressing mixt companies of men and women, there would be some weight in this objection, if we lived in a country, where women were secluded from the society of men, and where in their religious assemblies they worshiped God in separate apartments; but this argument amounts to nothing in a country where they always mix in society, and where females are allowed to address companies of men and women in the public theatres, markets, fields, and shops; and if

they are allowed to address the other sex in the way of trade and business, and to get money; surely, they may be allowed to address them, upon the subjects which regard the soul, and eternity; provided they have piety, and the other qualifications suitable for the important work.

As to the argument that the call of women to preach, must be *a Quakers' call,* as it has been said; I would reply, that all the arguments which go to prove that women should only preach by immediate inspiration from heaven, will go to prove that men should preach *only* when so inspired. But providing we were to admit this, *then* the objection to their addressing mixt companies *falls to the ground.* For supposing a female to be inspired of God to prophesy or preach in his name, while sitting in a large congregation of men, and women, how is she to know, that what she has gotton to say, may not apply to the men equally with the women? Mr. Wesley in his Notes on 1 Cor. xiv. 34, 35, allows that woman are to teach when inspired, but he does not so much as hint, that it was improper for them to address men, as well as women. The Notes were written in the year 1753. It is very evident however, by his *Letters,* and subsequent conduct, that he entertained more favourable views on this subject afterwards. The Letters published in this volume were written in 1788, and 1790, about thirty-six or thirty-eight years after he wrote the Notes. And his Letter to Miss Bosanquet, in which he approves of her call, was written June 13, 1771, about eighteen years after his Notes; and from these Letters, and his conduct towards these, and other *female preachers,* it is evident, that he fully approved of their conduct. More especially as it respects Miss Mallet, for he and the Brethren assembled with him in the Conference, held in Manchester, in the year 1787, designates, authorizes, and so to speak, *ordains* her as a preacher in his connexion. And if he thus approved of these

most excellent females *preaching,* he would also of others of similar talents, piety, and usefulness.

Mrs. Fletcher asserts that she did nothing but what Mr. Wesley approved; and Mrs. Fletcher's call was not a *Quakers' call,* neither did she confine her ministry to her own sex, but preached to mixt companies of men and women, *nay* she was a *minister to ministers;* for several Clergymen attended her ministry, in the Vicarage barn, at Madeley, on Monday evenings. Those then who either condemn *female preaching altogether,* or who confine it to a *Quakers' call,* or who say they ought not to preach to a mixt congregation of men and women, so far are not *Wesleyan* in their views. And I am fully persuaded had Mr. Wesley lived to this day he would have been more and more convinced of the divine authority of such a ministry. Such women (I mean those in the Methodist connexion) have not had that encouragement which they ought to have had, and which they would have had if Mr. Wesley had been still living.

It appears clear to me that God intends as we draw nearer the Millennial Glory *to pour out his spirit,* more abundantly upon his servants, and *upon his handmaids,* upon his sons, and *upon his daughters,* and they *shall prophesy,* or preach in his name, and call sinners to repentance. And if we will not suffer God to choose his own instruments, he will raise them up in other communities, or suffer communities to be raised in the midst of us. Many, very many, have suffered a *martyrdom* of conflicting passions, arising from a *sense of their duty to God* on the one hand, *and of opposition from men* on the other. Many have left us, and joined other communities, where they are eminently useful. For every pious female among us, cannot say with Miss Bosanquet, "*though* the Methodists were to *toss me about as a foot-ball,* I would *stick to them like a leech,*" especially when other doors are thrown wide open, and where there is a large and wide field open for their

labours; and where the same doctrines are preached, and in a great measure, the same discipline enforced, as among the Wesleyan Methodists.

I believe the ordinary call of God to the ministry is to men, and the extraordinary call to females. But in this extraordinary call I do not consider *any* female strictly and fully called to the *pastoral office;* or to be the regular pastor of the Church of Christ, but I do believe that the Lord calls some females to be fellow-labourers with the *pastors,* or *helpers,* or as we shonld call them *Local Preachers,* and I think we should *help,* or encourage those women, who thus help us in the Gospel. Mr. Wesley did so; more especially during the latter part of his life. The great Apostle St. Paul did so,—and he wished others to encourage them too. Mr. Wesley in his Letters to Miss Bosanquet, and to Mrs. Crosby, says *"I think the strength of the cause rests here, in your having an extraordinary call;" St. Paul's ordinary rule was, "I permit not a woman to speak in the congregation," yet in extraordinary cases, he made a few exceptions at Corinth, in particular.*

From the pages of History, we learn that *women* have moved in the most exalted spheres, and achieved the most astonishing exploits. They have worn the *crown of royalty,* occupied the *bench* of *civil magistracy,* and and sat at the head of all *ecclestiastical dignity.* They have led victorious armies to the valley of decision, conducted them to the honours of conquest, and celebrated their triumphs in exalted strains of poetic eloquence. *Women* have been divinely inspired with the spirit of prophecy, and resided in the college of the prophets. They have signalized themselves by learning and piety, and manefested as extensive capacites as persons of the other sex. *Women* have been called to publish the glad tidings of redeeming mercy, and through their instrumentality many have been brought to the enjoyment of divine regard. They have even been sent to instruct the the teachers of mankind, and

have been fellow-labourers with the Apostles of our Lord. And for the truth's sake *females* have endured, with fortitude, the most agonising totures; and not a few have attained the crown of martyrdom! *Women* have, by divine appointment, filled up in former ages, the most important offices with propriety and honour; and if in these last days the great Head of the Church has called a few of that sex, to warn sinners to "flee from the wrath to come," and to point them to "the Lamb of God that taketh away the sins of the world," who are we that we should withstand God, or say unto him, what doest thou?

"God hath raisd up the glory and light of many worthy women," says a pious writer of the seventeenth century, "who have been as eminent for holiness and virtue, as men have been; as in *Profession of the Faith,* 2 Tim. i. 5. *Love to Religion,* 2 Kings, iv. 8. *Zealous Devotion,* Luke, ii. 17. *Conscionable Attention,* Acts, xvi. 14. Luke, x. 39. *Holy Meditation,* Luke, ii. 19. *Religious Fasting,* Est. iv. 16. *Devout Praying,* 1 Sam. i. 10. *Tenderness of Conscience,* Mark. v. 33. *And of Affections,* Luke, vii. 28. *Succouring of the Saints,* Rom, xvi. 1. 2. *Relieving of the Poor,* Acts, ix. 36. *Boldness and Constancy in Persecution,* Heb. xi. 35. *Inoffensive Living,* Luke, i. 5, 6, &c.

"Yea, in divers particulars," says the same writer, "we may read they have excelled, as in *Knowledge,* thus *Priscilla* did help *Aquilla* in godliness, in which regard, the Holy Ghost gives her the upper hand, aud sets her before her husband, (though he was a faithful man,) Rom. xvi. 3. and Acts, xviii. 18. and 2 Tim. iv. 19. And thus Sampson's mother had more *Knowledge and Resolution* than her husband, (and yet a Godly man,) the Angel appears to her rather than to him, and by her is her husband confimed and strengthened, Judges, xiii. 9, 22, 23. In *Faith* they have excelled; it was stronger in them than in men, see Lnke, xxiv. 8, 9, 11. and Matt. xv. 28. and for *Zeal;* they have

shewed more in the performance of God's service and worship than men have, Exod. xxxviii. 8. They were more forward in timely coming, so that they did attend while the doors were open, and further manifested it by parting with those things they highly esteemed, (their looking-glasses,) for the use of God's Sanctuary; this likewise appears in the New Testament, Acts, xvi. 13. So for *Courage* how oft have we known female hearts in men's breasts, and contrarily manly powers in the weaker vessels, Judg. iv. 9. *Deborah* must accompany *Barak* else he will not go. A woman undertakes to treat with *Joal* for the safety of the City *Able,* when not one of the Inhabitants within those walls move for the preservation of their whole body, 2 Sam. xx. 16. And she by her *Wisdom* as well as *Courage* prevails for the cutting off Sheba's head, and the delivering of it unto *Joab.* By the hand of a woman doth the great terror of Israel sleep his last; Sisera's head is fastened to the earth with a nail by the strength of *Jael's* hand, Judg. iv. 21. And with a piece of a millstone cast down by a woman upon Abimrileck's head, he was wounded to death, Judg. xiii. 8. Thus we see it no rare matter to find in feminine breasts, masculine spirits.

"And lastly, about Christ, women were most officious to do him any service either in *life* or *death.* In his *life* they left their *houses, country,* and *delights,* and followed him from *Galilee,* ministering unto him of all their substance, Luke, viii. 2, 3. The like is not reported of any man. And Luke, vii. 44, our Saviour tells *Simon* that invited him to a feast, he then received more kindness from a woman than from him. At his *death,* when all his acquaintanc stood a far off, and his *Disciples* fled, *Women* followed him with *constancy* and *courage,* and declared themselves and their affections to him even to his Cross, Luke, xxiii. 27, 49.

"And after his death they were women that came so early in the morning with spice, balm, and syndon

to bury him to whom the Angels said, Go tell his Disciples and Peter that he is risen, Mark, xvi. 1, 7.

"The reason is that which St. Paul gives, Gal. iii. 28. Col. iii. 11. In Christ Jesus neither *Male* nor *Female* is any thing, God often chuseth to give grace to such weak ones to confound the mighty.

"It may likewise serve to *encourage women,*" says the same Divine, "and put the life of Religion into their hearts, seeing that if they do things worthy of commendation they shall have it, we may find in Scripture, an Inventory taken of the particular acts performed by women, not only the *Chamber* provided by the *Shunamite* for the Prophet, 2 Kings, iv. 10. but a night's lodging afforded to the *Spies* by the Victualler *Rahab,* Josh. ii, 1, and a small measure of *Oil,* and *Meal,* afforded by the *Widow* to Elijah. 1 Kings xvii, 14, are upon record: And so is Mary's box, Matt. xxvi, 13, and Mary's choice, and Matha's cheerful entertainment, Luke x, 41, 42. with the woman of Samaria's pitcher John iv, and the poor widow's mites, Luke xxi, 2. Surely God's Spirit aims at this as one end herein, to give *comfort* and encouragement to that weak sex, when they shall see every little duty of theirs so well accepted. Grace makes no difference of sexes, rather the weaker carries away the more honour because it had the less helps.*"

If Infinite Wisdom saw it right to perpetuate the most trivial circumstances in the lives of holy women, it surely will not be deemed imprudent, to snatch from oblivion's gulph. the memory of those females, whose exertions have so greatly promoted the immortal interests of numerous imperishable souls.

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* Nehemiah Rogers' Exposition on the Parable of the lost Groat, page 46, 47, 48, 49, 50.

The opinion of another divine; perhaps as learned and as pious, as any that ever wrote upon the Scriptures, is found in the following comment upon Romans xvi, 12. "*Salute Triphena and Tryphosa, who laboured in the Lord. Salute the beloved Persis, who laboured much in the Lord.*" "Two holy women, says he, "who were assistants to the apostle in his work, probably by *exhorting, visiting the sick, &c. Persis* was another woman, who it seems, excelled the preceding; for of her it is said, she *laboured much in the Lord.* We learn from this that Christian *women,* as well as *men,* laboured in the ministry of the word. In those times of simplicity, all persons, whether men, or women, who had received the knowledge of the truth, believed it to be their duty to propogate it to the uttermost of their power. Many have spent much useless labour in endeavouring to prove that these women did not *preach.* That there were some *prophetesses,* as well as *prophets,* in the Christian Church, we learn; and that a *woman* might *pray* or *prophesy,* provided she had her *head covered,* we know; and that whoever *prophesied,* spoke unto others to *edification, exhortation, and comfort,* St. Paul declares, 1 Cor. xiv, 3. And that no preacher can do *more,* every person must acknowledge; because, to *edify, exhort, and comfort,* are the prime ends of the gospel ministry. If *women* thus *prophesied,* then women *preached.* There is however, much more than this implied in the christian ministry; of which men only, and men called of God, are capable." Dr. Adam Clarke.

A Female ministry, in some extraordinary cases, is of God, and not of man, and I believe it was the duty of Miss Mallet, Miss Bosanquet, Mrs. Crosby, Mrs. Gilbert, Miss Barritt, and others, to call sinners to repentance; and that they sinned not against God in so doing. And if God called them, surely he can, and perhaps he will, call others to the same work. All who admit this, will think with me that a female

ministry in *extraordinary cases* should be fully recognized and encouraged.

To offer a little encouragement to such is my design in publishing these Biographical Sketches,—and I have no doubt through the blessing of Almighty God, without which nothing is wise, nothing strong, this design will in some decree, be accomplished. Many a pious female whom God has called to active labour in his Church, will *read* her own experience in the *convictions, deliverances,* and *success,* of some character here recorded. And in this record of the *heart* and *life,* the *views* and *feelings,* the *experience* and *conduct,* the *labours* and *success* of those that have gone before them from tribulation to heaven, through the cross to the crown, will find a powerful support in trial, and a stimulus to duty. I want neither honour, nor profit, but have written this chiefly to put honour upon, and to encourage those, whom God delighteth to honour, in making them his instruments in forwarding and accomplishing his work, and glory in the world.

Perhaps some may think I should not have brought into notice, any characters that are now living. I have been very sparing in this, but while public characters are considered a kind of public property, and the subjects of public opinion, we must submit to the expression of that opinion, especially in this land of freedom, where, ministers of religion, and ministers of state; members of parliament, and even the King himself, are subject to this ordeal. It is hardly possible to take up a catalogue of books, but living characters are exhibited. Mr. Wesley was in the constant habit of publishing Biogragphical Sketches of the life, experience, and labours of the ministers in his connexion. He also published great numbers of those Letters of friendship, which he received from his numerous correspondents. His great object was *usefulness,* and from whatever source this object could be

obtained and promoted, he availed himself of it. I have adopted the same plan, and I hope from the same motive.

I will conclude this preface in the language of an aged, and very useful minister of the gospel, whose letter lies now before me. *"In reference to the propriety of females declaring God's counsel to sinners for their salvation: I must say I never saw one text of scriptnre to oppose it; nor heard one solid reason ever advanced against it; nor I think ever can, till it is proved that souls converted to God by females are less pleasing to him than those converted by men, or that women ought to speak and write so much, and so much only."*

Z. TAFT.

WESLEYAN CHAPEL HOUSE,
New Malton, Feb. 1825.

BIOGRAPHICAL SKETCHES

OF

HOLY WOMEN.

Mrs. SUSANNAH WESLEY,*

"THE mother of the late Mr. John Wesley, was the youngest daughter of Dr. Samuel Annesley, and a few years younger than her husband. Being educated in a very religious family, she early imbibed a reverence for religion; but having a strong understanding, and

---

* The Character of Mrs. Wesley with which these Sketches commence, may appear to some to be out of place; as she generally read to the people, her call to minister in holy things, will perhaps on that ground be disputed. But who will take upon him to affirm, that none who read their sermons are divinely called to the sacred office. If sinners are awakened and converted to God through their instrumentality; it is, at least, a presumptive evidence that the Almighty approves of their labours of love, and though they may not be so *extensively* useful as those who preach extempore, yet they are doing something towards helping on the Ark of the Lord. Hence I have been induced to place Mrs. Wesley amongst these female preachers, more especially as Mr. Wesley says of her, "that *even she*, as well as her Father and Grand-father, her Husband and three Sons, *had been, in her measure a preacher of righteousness*," and I feel a peculiar pleasure in having such a character at the head of my little work.—ED.

a great thirst for knowlege, she soon found herself dissatisfied with believing on the authority of her teachers and was determined, as far as possible, to see what evidence there was for the truth of those things she was required to believe."

"About the year 1700, she made a resolution to spend one hour, morning and evening, in private devotion, in prayer and meditation, and she religiously kept it ever after, unless sickness hindered, or some absolutely necessary business of her family obliged her to shorten the time. If opportunity offered, she spent some time at noon in this religious and profitable employment. She generally wrote down her thoughts on different subjects at these times, and great numbers of her meditations have been preserved in her own hand-writing. We shall select a few, because they shew us this excellent woman in her most private retirement, conversing without disguise with him who knows the heart.

Noon. "To know God only as a philosopher; to have the most sublime and curious speculations concerning his essence, attributes, and providence; to be able to demonstrate his Being from all, or any, of the works of nature, and to discourse with the greatest propriety and eloquence, of his existence and operations; will avail us nothing, unless at the same time we know him experimentally; unless the heart know him to be its supreme good, its only happiness: unless a man feel and acknowledge that he can find no repose, no peace, no joy, but in loving and being beloved by him, and does accordingly rest in him as the centre of his being, the fountain of his pleasures, the origin of all virtue and goodness, his light, his life, his strength, his all; in a word, his Lord, his God. Thus let me ever know thee, O God!"

Evening. "If to esteem and to have the highest *reverence* for thee! If constantly and sincerely to acknowledge thee, the supreme, the only desirable good, be to love thee, I do love thee!

"If comparatively to dispise and under-value all the

world contains, which is esteemed great, or fair, or good; if earnestly and constantly to desire thee, thy favour, thy acceptance, thyself, rather than any or all things thou hast created, be to love thee, I do love thee!

"If to rejoice in thy essential majesty and glory! if to feel a vital joy overspread and cheer the heart at each perception of thy blessedness, at every thought that thou art God; that all things are in thy power; that there is none superior or equal to thee,—be to love thee, I do love thee!"

"Mr. Wesley observes of his mother, that even she, as well as her father and grand-father, her husband and three sons, had been in her measure, a preacher of righteousness. And this is a remarkable circumstance in her life, and shews her zeal and steadiness in doing good: it shall be related a little more at large, from the original letters, than Mr. Wesley has done.

Her husband usually attended the sittings of convocation; and on these occasions was obliged to reside in London, for a length of time that was often injurious to his parish; and at an expense that was inconvenient to himself and his family. It was on this business, it appears, that he spent so much time in London in the beginning of the year 1712. During his absence, Mrs. Wesley formed a little meeting at her house on a Sunday evening, when she read a sermon, prayed, and conversed with the people who came for this purpose. She acquainted her husband of their meeting, who, on account of the newness and singularity of the thing, made some objections against it. Her answer is dated the 6th of February, 1712, in which she says, "I heartily thank you for dealing so plainly and faithfully with me, in a matter of no common concern. The main of your objections against our Sunday evening meetings, are, first, that it will look particular; secondly, my sex; and lastly, your being at present in a public station and character; to all which I shall answer briefly,

"As to its looking particular, I grant it does, and

so does almost every thing that is serious, or that may in any degree advance the glory of God, or the salvation of souls, if it be performed out of a pulpit, or in the way of common conversation; because in our corrupt age, the utmost care and diligence have been used to banish all discourse of God, or spiritual concerns, out of society; as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as, of professing ourselves to be Christians.

"To your second, I reply, that, as I am a woman, so I am also mistress of a large family. And though the superior charge of the souls contained in it lies upon you, as head of the family, and as their minister, yet in your absence I cannot but look upon every soul you leave under my care, as a talent committed to me under a trust, by the great Lord of all the families of heaven and earth; and if I am unfaithful to him or to you, in neglecting to improve these talents, how shall I answer unto him, when he shall command me to render an account of my stewardship.

"As these, and other such like thoughts, made me at first take a more than ordinary care of the souls of my children and servants; so knowing that our most holy religion requires a strict observation of the Lord's day, and not thinking that we fully answered the end of the institution by only going to church; but that likewise we were obliged to fill up the intermediate spaces of that sacred time by other acts of piety and devotion; I thought it my duty to spend some part of the day in reading to, and instructing my family; especially in your absence, when, having no afternoon service, we have so much leisure for such exercises; and such time I esteemed spent in a way more acceptable to God, than if I had retired to my own private devotions.

"This was the beginning of my present practice: other people's coming in, and joining with us, was purely accidental. Our lad told his parents; they first desired to be admitted; then others who heard of it

begged leave also; so our company increased to about thirty, and seldom exceeded forty last winter.

"With those few neighbours who then came to me, I discoursed more freely and affectionately *than before;* I chose the best and most awakening sermons we had, and I spent more time with them in such exercises. Since this, our company has increased every night; for I dare deny none who ask admittance. Last Sunday I believe we had above two hundred, and yet many went away for want of room.

"Your third objection I leave to be answered by your own judgment. We meet not upon any worldly design. We banish all temporal concerns from our society; none is suffered to mingle any discourse about them with our reading or singing: we keep close to the business of the day, and as soon as it is over they all go home. And where is the harm of this? If I and my children went a visiting on Sunday nights, or if we admitted of impertinent visits, as too many do who think themselves good Christians, perhaps it would be thought no scandalous practice, though in truth it would be so; therefore why any should reflect upon you, let your station be what it will, because your wife endeavours to draw people to church, and to restrain them by reading and other persuasions, from their profanation of God's most holy day, I cannot conceive. But if any should be so mad as to do it, I wish you would not regard it. For my part, I value no censure on this account: I have long since shook hands with the world, and I heartily wish I had never given them more reason to speak against me."

Mrs. Wesley continued to discharge the duties of a wife and parent with the greatest diligence and punctuality. The letters she wrote to her sons when at Oxford, and after they left it, shew her in the most amiable light, both for knowledge and piety. In 1735, she lost her husband, and afterwards divided her time between her children, till about the year 1739; after which, she resided chiefly in London.

Mr. Wesley gives the following account of his mother's death :* "I left Bristol, in the evening of Sunday the 18th, (July, 1742,) and on Tuesday came to London. I found my mother on the borders of eternity. But she had no doubt or fear; nor any desire, but as soon as God should call, *to depart and be with Christ.*

"Friday, the 23d, about three in the afternoon, I went to my mother, and found her change was near. She was in her last conflict, unable to speak, but, I believe, quite sensible. Her look was calm and serene, and her eyes fixed upward, while we commended her soul to God. From three to four, the silver cord was loosing, and the wheel breaking at the cistern; and then, without any struggle, or sigh, or groan, the soul was set at liberty! We stood round the bed, and fulfilled her last request, uttered a little before she lost her speech; 'Children as soon as I am released, sing a psalm of praise to God.'

"Sunday, August 1st. Almost an innumerable company of people being gathered together, about five in the afternoon, I committed to the earth the body of my mother, to sleep with her fathers. The portion of scripture from which I afterwards spoke, was, "*I saw a great white throne and him that sat on it; from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, standing before God, and the books were opened; and the dead were judged out of those things which were written in the books, according to their works.*" It was one of the most solemn assemblies I ever saw, or expect to see on this side eternity.

"We set up a plain stone at the head of her grave, inscribed with the following words :—

"Here lies the body of Mrs. Susannah Wesley, the youngest and last surviving daughter of Dr. Sam. Annesley.

"* Wesley's Works, duodecimo edition, vol. xxviii, p. 83. N.B. The date in the printed Journal is erroneous.

"In sure and certain hope to rise,
And claim her mansion in the skies;
A Christian here, her flesh laid down,
The cross exchanging for a crown." &c.

Mrs. MARY FLETCHER,

(Formerly Miss Bosanquet.)

I have had the honour of a personal acquaintance, and intimate friendship with this eminent and holy woman. Several of her Letters to us were published a few years ago, in a small volume of Original Letters, Her first Letter to Mrs. Taft, as it gives a pretty full account of her labours and views upon the subject we have in hand, and never having been published, it is given here in her own words:—

"Madeley, Nov. 28, 1803.

YOUR labours, my dear Sister, for the cause of our adorable Jesus, I have heard of with pleasure, and wish you the blessing of the Almighty in all your undertakings. I scarcely know how to answer your question concerning my *manner* of acting in the work of God.—When about twelve years old, I used to read and pray with some poor neighbours, (before my parents were up,) in one of the little Cottages near our Garden. At eighteen, I began to meet some classes when I could get out where Mr. Wesley appointed me. But when at twenty-one, I was put out of my father's family, I was soon after called to settle at a place (Laytonstone) where there was no gospel; I

then held public meetings, and a society was formed, a way being made for the preachers. When I was in Yorkshire, for near fourteen years, I went about a good deal, and had many meetings, both there and in other parts. The same also after I came hither; but *now* my breath is very short, and many complaints render me unable to travel; I therefore feel the Lord leads me to apply to what little I can do in my own preaching room, where the congregation increases, and many come from far, and I am, through mercy, at present carried through six or seven meetings in a week, of different sorts. For some years, I was often led to speak from a text, of late I feel greater approbation in what we call *expounding*, taking a part or whole of a chapter, and speaking on it. We have lately found the Lord very present, and many souls have been blest. My Sally's usual way was to read some pious author, and stop and apply it as the Lord gave her utterance. But every one must follow their own order and the Lord hath promised "*I will instruct thee in the way thou shalt go.*" I do look on the call of women as an *extra*—not an *ordinary* call; therefore I strove, and do *strive now* so to act, not out of custom but only when I have a clear leading thereto, and this leading may and will differ at different parts of our lives, but to follow the cloud is the thing I aim at, and the soul feels a peace and comfort in so doing, for "*where the spirit of the Lord is, there is liberty.*" Some of our dear people have just entered glory. Oh, that we may be ready to stand in *Blood-washed Robes* before the Throne. I must break off as writing so affects my head, though I have much of it on my hands, but it cannot be for long, as I am in my sixty-fifth year; and still I beg our Lord, let me *begin* to live *to*, and for *thee*. This is our glory—

"Our treasure is the bleeding Lamb,
Both now and evermore."

With Christian love to your partner,

I remain,

Your affectionate Sister in the Lord,

MARY FLETCHER."

This eminent female preacher, was born Sept. 1, 1739, at Laytonstone, in Essex. At five years of age, she was powerfully wrought upon by the Holy Spirit of God, and much concerned about finding out and walking in the way to Heaven. When she was between seven and eight years of age, she appears to have possessed *saving faith*, and to have *"tasted of the powers of the world to come."* Mrs. Le Fevre, was of great use to her, aud also a religious servant they had in the family. When about sixteen, she had a heavy cross to take up. Being brought up in high life, in all the gaities, and amusements of the fashionable world which *she* saw were sinful, and being determined by divine grace to renounce them altogether, and form her life by the written word of God, when requested by her Father to go to the Play, she begged to be left at home, and laid open her whole mind to Him on this subject. At twenty-two, she was cast out of her Father's house, and took Lodgings in London. In the year 1761 and 1762, a great revival in the Methodist Society, in London, (of which she was a member,) took place. A wonderful outpouring of the Spirit of God upon both preachers and people was experienced, and *many simple persons both men and women,* as she informs us, were lively arbingers of the approaching pentecost, and cried aloud, *"the Kingdom of Heaven is at hand."* When about twenty-three years of age, she removed to Laytonstone, to a house of her own. Here she began to exhort, and to read, and expound the scriptures. About 1768, she removed into Yorkshire.

In the year 1771, she wrote a long Letter to Mr. Wesley, dated Cross-Hall, near Leeds, of which the following is a short extract:—

Very dear and honoured Sir,

VARIOUS have been my hindrances in writing, but none sufficient to have kept me so long silent to you, had I not been at a loss on one particular subject. I want your advice and direction in an important point, and to know if you approve my light in it.

When we first settled at Laytonstone, sister Ryan and I began with little kind of prayer meetings, &c. and they were productive of a blessing. Afterwards on coming into Yorkshire, sister Crosby and I did the same. God was with us, and made it known by the effects in many places—but several object to this:

First Objection. 2 Tim. ii, 12. "*Let the women learn in silence,*" &c. I understand that text to mean no more than that a woman shall not take authority over her husband, but be in subjection, neither shall she teach at all by usurping authority, she shall not meddle with church discipline, neither order nor regulate any thing in which men are concerned in the matters of the church; but I do not apprehend it means she shall not entreat sinners to come to Jesus, nor say, "*Come and I will tell you what God hath done for my soul.*"

Second Objection. Nay, but the Apostle says, 1 Cor. xiv. 34, "*Let your women keep silence,*" &c. I answer was not that spoke in reference to a time of dispute and contention? So that his saying, "*they are not permitted to speak,*" here seems to me to imply no no more than the other, she is not to meddle with Church government.

Third Objection. Nay, but it means literally not to speak by way of edification, while in the church, or company of promiscuous worshippers. Answer. Then why is it said, 1 Cor. xi. 5, "*Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head.*" Can she prophesy without speaking? or ought she to speak, but not to edification?

Fourth Objection. She may now and then, if under a peculiar impulse, but never else. Answer. But how often is she to feel this impulse? Perhaps you

will say, two or three times in her life. Perhaps God will say, two or three times in a week, or day; and where shall we find the rule for this?

Fifth Objection. But it is inconsistent with that *modesty* the Christian religion requires in *women* professing godliness, Answer. It may be and is, painful to it, but I do not see it inconsistent with it; and that for this reason, does not Christian *modesty* stand in these two particulars—*purity* and *humility*. First, I apprehend it consists in cutting off every act, word, and thought, which in the least infringes on the *purity* God delights in.—Second, In cutting off every act, word, and thought, which in the least infringes on *humility;* knowing throughly our own place, and tendering to every one their due; endeavouring to be little, and unknown, as far as the order of God will permit, and simply following that order, leaving the the event to God. Now I do not apprehend *Mary* sinned againrt either of these heads, or could in the least be accused of *immodesty,* when she carried the joyful news of the LORD's resurrection, and in that sense taught the *teachers* of mankind. Neither was the woman of Samaria to be accused of *immodesty,* when she invited the whole city to come to CHRIST. Neither do I think the women mentioned 2 Sam. xx, could be said to sin against *modesty,* though she called to the general of the opposite army to converse with her, and then went to all the people to give them her advice, and by it the city was saved. Neither do I suppose *Deborah* did wrong in publicly declaring the message of the LORD, and afterwards accompanying Barak to war, because his hands hung down at going without her.

Sixth Objection. But all these were extraordinary calls; surely you will not say, yours is an extraordinary call? Answer. If I did not believe so, I would not act in an extraordinary manner. I praise God, I feel him near, and I prove his faithfulness every day.

I am, &c.

M. BOSANQUET."

Mr. Wesley's answer to the above.

"Londonderry, June 13, 1771.

My dear Sister,

I THINK the strength of the cause rests there, in your having *an extraordinary* call; so I am persuaded has every one of our lay-preachers; otherwise I could not countenance his preaching at all. It is plain to me that the work of God, termed Methodism, is an *extraordinary* dispensation of HIS providence. Therefore I do not wonder, if several things occur therein, which do not fall under the ordinary rules of discipline. St. Paul's ordinary rule was, "*I permit not a woman to speak in the congregation,*" yet in *extraordinary* cases, he made a few exceptions; at Corinth in particular.

I am, my dear Sister,

Your affectionate Brother,

J. WESLEY."

She writes, Feb. 7, 1773. "I went this day to A———, had a good time in speaking from those words "*Nebuchadnezer we are not careful to answer thee in this matter.*" She went to Harrowgate, and preached in the great ball-room.

Sept. 10, 1775. It was given out for me to beat D—, there was much wind and rain, and the roads very bad. I felt myself led to consider those words "*Repent for the kingdom of heaven is at hand,*" I found liberty in speaking, and the people were affected. Soon after a Gentleman was awakened while she was preaching. He was building a house for an assembly-room, went home and converted it into a preaching-house, and joined himself to the Methodist Society.

She writes in her journal, "Many say, if you are called to preach, why do you not do it constantly, and take a round as a preacher? I answer because that is not my call. I have many duties to attend to, and

many cares which they know nothing about. Again, they say, why do you not give out, I am to preach? Why call it a meeting? I answer, because that suits my design best. First, it is less ostentatious; Secondly, it leaves me at liberty to speak more or less as I feel myself led; Thirdly, it gives less offence to those who watch for it. Others object, "Why yours is a Quakers' call? why then, do you not join them at once? I answer, though I believe the Quakers have still a good deal of God among them, yet, I think the spirit of the Lord is more at work among the Methodists; and while I see this, though they were to toss me about as a foot-ball, I would stick to them as a leech. Besides, *I do nothing but what Mr. Wesley approves.*"

"April 4, 1778, Bath.—When I was in this city fourteen years ago, the Lord was pleased to give me some souls. I find them as simple and steady as ever.

"Nov. 15. At seven we set out for Daw-Green, where we had a good meeting. O what a desire did I feel for that people, while I was speaking on that word '*The Lord thy God is a jealous God.*'

"Monday, Nov. 12, 1781, she married that eminently, holy and useful minister of the gospel, Mr. Fletcher, a Clergyman of the Church of England, and Vicar of Madeley.

"In 1783, They went to Ireland, and their visit was rendered an everlasting blessing to many. The society from five hundred members soon increased to upwards of a thousand. "She writes "May 14, 1793, the first Sunday of this month, I was at the Dale. We had a crowded house; but I felt such liberty both of mind and voice, as I but seldom remember to have had. I spoke near an hour, from "*They shall ask their way to Zion, with their faces thitherward.*" On Monday night, also I found uncommon freedom at our home meeting, and the congregation was very large. Jan. 14, 1811, I went out yesterday at noon, and had a very comfortable time with the dear people. I read and spoke an hour, I seemed to be no worse, and on my

return had a tolerable night." Mrs. Fletcher died, Dec. 9, 1815.

In the month of July 1810, Mrs. Taft and myself paid a visit to the vicarage, and spent a week under *her* roof. She informed us that she was then seventy-one years of age; and it was fifty-five years since she received her first ticket; and that she then held five meetings every week: she used to hold seven, but had given up her children's meeting. On Sunday morning she met the society of Madeley and the neighbourhood; on Sundays in the afternoon, she spoke upon some subject, of which notice had been given the Sunday before, generally upon the names of Christ, or his Church. On the Sunday we were there the subject was Christ, "the desire of all nations." On Sunday evenings she kept a public meeting, except on Sacrament-days. On Monday night she preached to a crowded house. Generally paraphrases. When we were there the subject was the ninth chapter of John. Indeed she very generally expounded a passage of Scripture on Tuesday evening; one week was the intercession, the other a travelling preacher. On Wednesday afternoon she met the Madeley class. On those days she had no public meeting, she read a chapter every morning and and paraphrased upon it before family prayer. During Mrs. Fletcher's discourse, in the Vicarage Barn, the Monday night we heard her, being led to speak a little upon the *Trinity*, she related to the congregation the following dream, which she had upon this subject. She thought she saw a large *tree*, the branches, trunk, and roots, were very beautiful, but all transparent. She saw the sap run in all directions from the root and trunk, through the branches and leaves, she saw in the ball a human form. She thought the sap run through a part of the branches very swiftly, and that part was very green, lively, and flourishing, but in some part of the branches it ran slowly, and the leaves, and that part of the branches were but languid. On examining more closely she found there were knots, and crooked parts in those branches that looked languid,

and this was the reason, the sap had not free course. She informed us, that the dream was immediately explained to her. She said the trunk and roots, represent God the *Father*. The human form within the trunk *Jesus Christ*. The sap represents the *Holy Spirit*. The branches and leaves the Church. The knots and crooked parts which caused some branches to be in a sickly state, were the remains of *unbelief, self-will, carnality, &c.* that yet remained in some of the members of Christ's body. During this visit with Mrs. Fletcher, at the Vicarage, she informed us that she had never been violently opposed in her public labours by any preacher except one, Mr. G———; he said many things to persuade her to desist, and almost insisted upon it, she told him, she must go to Daw —— or *Daw-Green*, for it was published for her, he wished her not to go, and said he would go at the time appointed and preach. She then gave it up, and sought the Lord in prayer, that he would undertake for her, and make known his mind, and will. Mr. G——— was there at the time, and to the great mortification of many, he stood up to preach. After singing and prayer, he read his text from Gal. vi, 7. "Be not deceived," &c. It appears God shut his mouth, for he could say no more. *He came down, and never opposed her afterwards.* She also informed us that at one Leeds Conference (probably the last Mr. Fletcher ever attended) several preachers talked to Mr. Wesley against women's preaching, (as there were then sevesal female preachers in the connexion,) some however spoke in favour of it. Mr. Wesley spoke in favour of it in particular cases. *Thomas Mitchell*, a venerable man, got up and said to those that opposed, "*I know not what you would do with the good women, for all the fish they catch. they put it into our net.*"

Letter from Mrs. Fletcher to Mr. and Mrs. Taft.

"Madeley, Oct. 30, 1809.

My dear Friends,

I AM thankful you are so agreeably settled, and that all the difficulty you feared has so well passed over. For my part, I never had much uneasiness about it,—if it were not of God I was very willing to give it up; and if it were, I well knew what is of God shall stand, nor can men or devils overrule his designs. My health is at present tolerably well, but last winter I was confined some weeks. All is right that our dear Father sees good to order, and if his Providence should choose to bring you back this way, I shall be glad to see and hear you both, if able to go out of the house. O what gracious priviliges hath the adorable Jesus purchased for us! How is it we can let one thought be careless and dull in seeking after him? Lord enable us not only to creep, but to run our race; throwing away every weight, and constantly sinking deeper into God.

May all the blessings of the new covenant rest on you and yours.

I am,

Your affectionate Friend and Sister,

MARY FLETCHER."

From the same.

"Madeley, Sep. 10, 1810.

My dear Friends,

WE were glad to hear you got so well home, and that the smile of the Almighty hath been on your endeavours since. When you were here, the light of God shone on you both. The Sermon Mr. Taft preach-

ed in my room, was blest to a great many, and while Mrs. Taft was on the *pit*, a woman who had lately joined us, (and was convinced, though I do not think awakened,) was struck with this thought, "*that is my case, I am in the pit and must be brought out, or I shall be for ever lost.*" I trust the conviction will remain and grow deeper. A man also seems to have felt anew, from the time when Mrs. Taft was speaking at Coalport, and has since met in class there, the work doth come forward, and some fresh ones have been called within these three or four weeks; I trust they will stand, and some are sinking deeper into God.

If we live till next summer, we shall be glad to see you. You know we have one bed at your service, devoted to the preachers of the gospel, and I trust and doubt not but the Lord will be with you. I have reason to praise the Lord, my health has been very tolerable this summer, and though we have had a good deal of fatigue, both Miss Tooth and myself have been comfortably brought through. Poor Mr. Furness is in a trying situation, his wife came with him ten days ago, as far as the Dale, where she was seized with a very painful disorder. She is confined to her bed, unable to stir or to be moved without very great pain; we found her much on our minds in prayer, join us in her behalf. O how well it is for us to have a wise and tender Father to rely upon, yes, infinite wisdom, and infinite power are both engaged on our side, then let us rejoice evermore, for final salvation is nearer than when we first believed. Just now I have a glimpse of such a great and mighty salvation purchased for us, as I cannot express. O for faith and heavenly vigour to stretch after all the fulness of God. Lord enlarge our hearts, and fill them with thyself. The two Miss Tooths, and many others, desire to be remembered to you both, wishing you every blessing for time and eternity.

I remain, my dear Friends,

Your affectionate Sister in Jesus,

M. FLETCHER."

See a letter of M. Fletcher's, Dated Feb 15, 1811, in my General Collection of letters

From the same to Mrs. Taft.

"Madeley, June 3, 1811.

My dear Sister,

We were thankful to hear from you, and that the Lord appeared in your behalf, and gave you success. And may you still be owned and preserved under the shadow of the Almighty. The account you give of your daughter's sight and dream is particular; but your mother, I doubt not, knew all about you before she told her of ——. We are surrounded with the innumerable company, "Millions of heavenly creatures walk the earth unseen, both when we wake and when we sleep;" and he hath given his Angels charge concerning us, to keep us in all our ways. It seems the Lord sees good to try his children in the furnace, for you are permitted many exercises by the illness of that child; but this is our comfort, all shall work together for good; we are safe in the hand of our Almighty Redeemer. We have cause to praise God, several have of late been brought in. Some *young people*, in whom there is a wonderful change indeed; and a few have received an inheritance in the rest of peace and love. I see eternity is near, and feel the importance of the present moment; blessed be God, faith grows stronger, and I think I may say, divine unction doth increase. O for a deeper draught of the pure fountain. My health is tolerable, I am enabled to keep with the dear people, though in much weakness. Miss Tooth has her heart in the work more and more, and desires her kind remembrance to you both.

I am,

Your affectionate Friend and Sister in the Lord,

MARY FLETCHER."

The following short account of the closing scene of this mother in our Israel is taken from Miss Tooth's letter to the inhabitants of Madeley and its vicinity.

"Knowing that it is your desire to hear something respecting the close of the life of my invaluable friend Mrs. Fletcher, now in glory, and being assured that none but myself can undertake the work, as I alone was her constant companion, being separated scarcely a day, for more than fifteen years, I have endeavoured to set down a few circumstances relative to the close of a life surpassing in usefulness most of her fellow-mortals. For the last month of her life, her breath was more oppressed than usual: it had been much affected for years, upon motion; yet when she sat still or laid herself down at night, she could breath quite easy; but the middle of November last, her breathing was affected both while she sat still and when she was laid down. She had also a troublesome cough, that disturbed her rest at night; and when this was the case. her strength quickly declined. Yet with all that she went through, how did she labour for the good of souls! Many times she has gone to speak to the people, when she has said, "It is like as if every meeting would take away my life, but I'll speak to them as long as I can; while I've any breath, and power to get out, I'll not spare myself." And truly she did not as will be readily testified by many hundreds who have been in the habit of attending her meetings.

"I am inclined to think the 24th of last July will not be forgotten by a large proportion of the great numbers who crowded to hear her: she explained the twenty-fifth chapter of Matthew's Gospel. It was the last Monday night she was able to speak to a listening crowd of attentive hearers, some of whom had come many miles, but did not think much of the pains they took, because of the Spiritual good they derived from the opportunity. I remember she spoke in a peculiarly striking manner on the necessity of being born again. When she came to the thirteenth verse, "Watch there-

fore, for ye know neither the day nor the hour wherein the Son of Man cometh," and from the following verses respecting the talents, she enlarged much; powerfully insisting upon the right use of the understanding, will, mind, or memory, with every affection; the right application of time, with every penny of money; and the watching over the tongue, which she observed might enjoy the honour of being God's advocate, but for want of watchfulness was, as the Apostle expresses it, "set on fire of hell."

"But it is in vain for me to attempt to repeat any part of what at that time was felt in many hearts; she continued to meet her classes occassionally, as she had strength for it, until the middle of October. Her two o'clock sabbath-day meeting she spoke at on the last sabbath of September: this was her last public engagement.

"Many striking proofs we have had that her labours of love in this way were not in vain, for it is certain many souls were brought to God through her.—Some circumstances occurring last summer, which brought to her recollection afresh, the solemn season of the opening of the room, (the Vickerage barn,) twenty-seven years before, she took the paper, (read on that occasion,) and read it to the people; and there is good reason to believe, that our heavenly Father was pleased to make this also, such a season of refreshing to some then present, that they will ever remember it with gratitude; indeed, all her labours of love were, in a peculiar manner, blest of God. Six years after the opening of her room, the old Church was taken down, and the Church Service was performed in it, till the new one was erected.

"Amongst the numerous company that will have to ascribe glory to our God, for the good received through her instrumentality under that roof, I cannot forbear saying, my hope is, that I shall stand among the ransomed of the Lord, and say, "I was born there." Yes, my friends, I must say, the good Lord made her

the means of the awakening, conversion, and deepening the work of grace in my soul: and while I give all the glory to my God for the grace received, I cannot but feel much love to the channel through which that grace was communicated. Nor are my feelings in this peculiar, they are the feelings of a number of lively souls, who bless God that the sound of her voice ever reached their ears; and in whose affections she will long live, and though dead, yet speak. Thus did she whether sick or well labour for the increase of spirituality in the hearts of the people: her eyes were always heavenward, and whether at home or abroad, she was ever endeavouring to draw souls to a closer walk with God. She was often reminding us who were about her, of the fulness that was to be obtained. I shall not exceed the truth, If I say that none more fully possessed the happy art of leading souls into a close internal walk with God, than she did; being herself so experimentally acquainted with the path of righteousness, she was well qualified to conduct others therein: and as to her own soul, she was contiually drinking more and more into the spirit of her Lord. Her capacious soul was always panting after deeper and deeper draughts of the living water,—and whatever duty she enforced upon the minds of others, she was exemplary in practising herself. It was always her custom, (unless some providential call prevented,) to go from secret prayer to the class, and from the class to prayer: thus did she habitually draw fresh supplies of light and life from above; and when the seed was sown, her unwearied supplications followed it. Indeed she was a great lover of prayer, and often continued in that exercise on her knees for such a length of time, (while her strength would admit of it,) that I have sometimes gone into her chamber to remind her how long she had been, fearing she would injure her body; but on such occassions she has sweetly smiled and said, "I shall be none the worse for prayer; come, kneel down by me, and let us pray together." At another of these times,

she has said, "No, not leave off praying yet; my dear husband used to say, *let me wrestle till I die.* I can't leave off yet, but come and join me; great things are promised where two agree to ask in the name of Jesus." Many of these times have become seasons of peculiar advantage: *my* soul has cause to praise the Lord both for her private, social, and public exercises.—One day, I think the 6th of December, when waking out of a doze, she said, "I am drawing near to glory;" and soon after, "there is my house and portion fair;" and again, "Jesus come, my hope of glory:" and, after a short pause, "He lifts his hands, and shews that I am graven there." On the 7th of December, taking my hand in her's, she said, "My precious, my invaluable friend, I have prayed that light and wisdom may guide you in all, in every difficulty and it will be so, I know it will; my prayer for thee is heard, my choice friend." The day following, the 8th, was as the day before, a day of praise for fulness of blessing.—All this day her breathing was exceedingly difficult: but through all, her mouth was full of the loving kindness of the Lord. We always prayed together before we went into the chamber, her breath being so greatly oppressed; she prayed very sweetly, but short, and then said, "Now you call upon the Lord; I can enjoy your prayer, though not able to speak;" I did so, and found an uncommon degree of liberty, while pleading the gracious promises made to the people of God. When I had ended, she said it had been to her soul a peculiar time of enjoyment, while I was calling upon the Lord; and concluded saying, "O this has done me good." When we were ready to go into the chamber, and it was after ten, I got her into the chair, but she was now weaker than at noon; however, I wheeled her to the bed side, and could not but look upon her as dying; and indeed so she considered herself, for when got into bed, she said, "My love, this is the last time I shall get into bed; it has been hard work to get in, but it is work I shall do no more; this oppression upon my

breath cannot last long, but all is well; the Lord will shower down ten thousand blessings upon thee, my tender nurse, my kind friend.

"After these and many more kind expressions to the same effect, and having embraced her, and put all her things as usual. she desired I would make haste to bed. I intreated her to let me sit up, repeatedly saying. "*Do let me watch with you this one night :*" but with all the tenderness imaginable, yet with that degree of firmness which made me unwilling to urge the request further, she said, "Go to bed; you have done all for me you can do, and you know you can be with me in a moment if I want you, but if you sit up, it will make me uncomfortable: I cannot rest without you go to bed." I told her I had a few things to do, before I could get into bed; she replied, "Then make haste and do them, for I want you in bed: I cannot rest till I know you are in bed." After I had made all the excuses I could for remaining up, and looking upon her dear countenance as long as her kind concern for me would admit, she still urged my going to bed, and I therefore laid me within the bed clothes, without taking my own off; and when she again put the question, "Are you my love in bed? I answered, "Yes:" she then said, "*That's right, now if I can rest I will; but let our hearts be united in prayer, and the Lord bless both thee and me.*"

"These were the last words her beloved lips uttered; for an hour after this, about one o'clock in the morning of December 9th, the noise her breath had so long made, ceased. I thought, is she dropped asleep? it immediatly came to my mind, "Asleep in Jesus: see a soul escaped to bliss." I went directly to her bed side, where I found the beloved body without the immortal spirit, which had entered the realms of endless day. My feelings are not to be descibed; I clung to the casket of the saint, knelt down by the side of it, and cried to him who had just now called home the spirit of my friend, that the mantle might rest on me. At length I thought I should injure her dear remains,

if I did not call the family up; I therefore went and called my sister, and the servant, at half past one; after which I sent for Mrs. Perks, who kindly came over immediatly, I never left the chamber, while any thing could be done for her: I had promised to be with her to the last, and the Lord enabled me so to do.

"Her countenance was as sweet a one as was ever seen in death. There was at last neither sigh, groan, or struggle, but all the appearance of a person in the most composed slumber. When I first undrew the curtain, and saw her dear head dropped off the pillow, and looking so sweetly composed, I could not persuade myself the spirit was fled, till I took her in my arms, and found no motion left. I then perceived, the moment she had so much longed for, had arrived; for I think I have heard her some hundreds of times exclaim, with the most vehement desire, "*O, my Jesus, when shall I fly to thy arms!*" She was always looking and waiting for the happy moment when she should gain the blissful shore, and

"See the Lamb in glory stand,
Encircled with his radiant band,
And join the angelic pow'rs".

Well—

All that height of glorious bliss
Her everlasting portion is,
And all that Heaven is her's."

Letter from Mrs. Fletcher to Mr. and Mrs. Taft.

"Madeley, Dec. 18, 1811.

My dear and much esteemed Friends,

We are thankful to hear you are so comfortably fixt this year, and have so good a prospect of God

increasing his work among you. May his rich blessing be poured on you both, and many, very many souls be given to your labours. There are several here who do remember you with love. We have cause to praise the Lord, fresh ones are frequently added, and several have been blest; but I have not strength to write many particulars, as writing affects my head: but, one circumstance I will name,—an old man, who met a little time with me in the meeting on Tuesday night, appeared very sincere, though always rather cast down; afterwards he joined Coalport class, but working almost night and day, he could seldom attend, and had a carnal persecuting wife; the other day Miss Tooth heard he was ill, and desired brother M. to call upon him, he found him very full of pain, and very earnest for his soul, the poor man cried out, "O if I had but such a hope as John had, (his son who lately died) I would not mind all my pain;" B. M. replied, "why you may have it, Jesus is a thousand times more ready to bless you, than you are to be blest, expect it now;" that word struck him much, and he left him encouraged: next day he went again, and found him happy; he said, "after you were gone, as I lay on this bed in prayer, my wife being below, I heard the most delightful music, such as I never heard before! I looked up, and saw a most glorious place, with many appearances so beautiful as you cannot conceive."

Another answer to prayer we have had, a very wicked young man brought in, and died happy—he saw four angels waiting for him—he was truly a brand plucked out of the fire. My health is poorly, but good is my Father's will, there is my rest: an asthmatic complaint often hinders me from speaking to the dear people. But

"I trust my great Physician's skill,
What he prescribes can ne'er be ill."

Miss Tooth is pretty well, and joins in love to you both, and prays with me for blessings on you and yours.

I am, my dear Friends,

Yours in the Lord,

M. FLETCHER."

From the same.

"Madeley Vicarage, June 18, 1813.

My dear Friends,

YOUR letter gave me pleasure to hear how the Lord had favoured and prospered you, and that your brother and you, and your children were yet in health. Should you by the order of our divine Master, be thrown this way once more, I shall be glad to see you. Our time is short, and eternity appears to me *very near;* though at present I am better than I have been for some time. The work of the Lord I trust goes on, but we have been stripped of some of our dear people, for the trade here is much interrupted, and some are forced to seek it elsewhere; yet, "the wall is built in those troublesome times," and I have no doubt, but all will work together for good. Blessed be the Lord, I feel his presence draws nearer and nearer! O for a full plunge into God; the promises seem to me of late, to rest on such a sure foundation, as is a great help to faith. It is just now applied to my heart, "If thou canst believe, all things are possible to him that believeth;" in short, the constant look brings all; "he that seeth him, sinneth not; he that sinneth, sees him not." Nothing can be more strong and clear, while we look we are kept, while we abide in our centre, as the snail in her shell, we rest secure:

"O for that strong and lasting faith,
Which credits all, the Almighty saith;
That claims the promise of the Son,
And feels the Comforter its own."

We begin to have a hope that the light of divine grace will shine into some very benighted parts about us, some villages that seemed much averse to the Gospel we have got licensed houses in, and we feel an expectation that good will be done; in one of them we have got a little class of truly converted souls, that do indeed adorn the Gospel of God our Saviour in all things, and though surrounded by opposers on all sides, they are kept steadfastly fixed to walk in the right way. That the Lord may keep you and yours under the shadow of his wings, and give us to meet according to his will, either here or in glory, is the prayer of your Friend and Sister in the Lord.

I am,

Your's &c.

M. FLETCHER."

The words of Mr. Henry Moore, the Biographer of this extraordinary character, are so excellent, and so fully accord with my views on this subject, that I cannot forbear reciting them:—

"The question of the lawfulness, or even of the expediency of *Female Preaching*, will recur to every sensible and pious reader.—But I cannot but think that much that has been said on this question, especially since the days of George Fox, (when the ministry of Females received a regular establishment in his community,) may be spared on this occassion. Mrs. Fletcher has spoken on this subject, (see page 110) and every candid reader has, I believe felt the modesty,

and simplicity of that short statement. In truth her preaching was but an enlargement of her daily and hourly conversation. Her family—her visitors, might be said to be her constant congregation. And as she never, in her more public efforts, meddled with the government of the church,—*usurped authority over the man,* or made any display of a regular authoritative commission, but merely strove to *win souls,* by *pureness,* by *knowledge,* by *long-suffering,* by *kindness,* by *the Holy Ghost,* by *love unfeigned,* by *the word of truth,* by *the power of God;*—while she was herself *the least,* and the *servant of all:* may not every pious Churchman and Methodist unite and say, "*Would to God that all the Lord's people were such Prophets and Prophetesses.*" Amen. Another writer gives the following character of Mrs. Fletcher, "She was altogether an extraordinary person; endowed with a strong understanding, great decision of character, and simplicity of mind, heroic zeal, and unbounded benevolence; in the Apostolic age, she would have been a Priscilla, and have taken her rank among the Presbyteresses, or female confessors of the primitive church. She had all the spirit of a Martyr. Had she been born within the Romish communion, she would probably have been enrolled among the Saints of the Calendar. In this country, the community to which she attached herself, alone afforded a sphere suited to the energies of her character, which might otherwise have remained dormant, because, under ordinary circumstances, zeal such as hers could hardly have been developed. Among Prostestants, enthusiasm like hers is apt to be regarded as the worst of heresies." (Burder's Memoirs of Pious Women, vol. iii, page 366.)

Miss SARAH LAWRENCE,

(The adopted daughter of Mr. and Mrs. Fletcher.)

FOR an account of this very excellent and useful person, I refer to a little tract written by Mrs. Fletcher and published and sold at the Methodist Book-room, price threepence.

In this account (and for very obvious reasons) Mrs. Fletcher kept back what chiefly related to the public ministry of this excellent woman, nevertheless, she bears ample testimony in this memoir, and in the journal of her own life, that God abundantly owned the piety, zeal, faith, prayer, and labours of Sarah Lawrance. A few extracts from Mrs. Fletcher's account shall compose this character.

"Sarah Lawrence was the neice of my friend Sarah Ryan. Providence cast her into our hands, when a little child. As she increased in reason, we observed a remarkably upright, obedient spirit in her, and a great attachment to us. When very young, she would often cry to the Lord, with great earnestness, that she might never be separated from me. Before she was eight years old, she was often under strong convictions of sin. When she was about ten years of age, she found a strong desire to be devoted to God; and when she heard us read in the family, of the sufferings of our Lord, or of the martyrs, it would kindle in her breast an intense desire to suffer something for Him who had borne so much for her; and she used to do many actions, according to her childish idea, to satisfy that desire—such as tying her hands behind her all night,

and lying in the most uneasy posture she could, &c. When about sixteen, conviction of sin was fastened more deeply on her mind; and I have heard her tell with what earnest cries and tears she used to wrestle with the Lord, that He would make her a Christian indeed, and join her to his people here and hereafter. When near eighteen, she was, taken into the Society, and the June following she went to Leeds Old Church to be confirmed. She walked home again alone (about five miles) and all the way was pleading with the Lord, that she might never grow slack; when she got near home, the word came to her with much power, *I will keep thee as the apple of mine eye.* This filled her soul with delight and consolation, now firmly believing she should be made a true child of God. Soon after she obtained a clear sense of the forgiveness of her sins. And soon after saw it her privilege to be cleansed from all sin; the way she obtained this shall be given in her own words, "One Wednesday night, in that blessed meeting we used to have once a fortnight at Cross Hall, where so many were blest, while I was waiting on the Lord, and saw myself as lying at the Pool side, longing for the Lord to say, *Be clean,* my soul was engaged in fervent prayer that I might that night be brought into clear liberty; and while my dear mistress was praying, several promises were applied to my mind, such as 'Thou art clean through the word I have spoken unto thee,' &c. I now felt unbelief give way, and enabled to cast my soul on the perfect atonement, and felt the Divine efficacy of that blood which cleanseth from all sin. (This was December 30, 1778.) From that night I felt a very great change, and begun to walk much more closely with God than I had done before. That which I enjoyed in justification was precious, but this far exceeded. Now I could begin the new year with a new heart; and so powerfully did the love of God fill and enlarge my soul, that I was constrained many times to cry out in the fulness thereof, "Whom have I in heaven but thee, and there is none upon earth I desire in comparison with thee." I could truly

say, "All slavish fear is gone; I have but one fear, to displease that gracious God who hath done so much for me." Now I could rejoice in tribulation, crosses, and provocations. I felt the love which never faileth, and a delight in the thought that I had any thing to bear for God. I found a continual watchfulness, and such an invariable sense of the Lord's approval, that I was every moment as it were afresh accepted in the Beloved."

"I would here observe, (says Mrs. Fletcher,) some time after my dear Mr. Fletcher's death, as I was one day pleading with the Lord to raise up more helpers in the work, the word came to me. "*the spirit of Elijah shall rest on Elisha.*" I thought it meant her, and *soon after a visible concern arose in her mind, more forcible than ever, for the souls of the people* and in particucular of the rising generation. And such a gift was then given her for children, as I have hardly seen in any one, and a love like that of a parent. Next, the sick were laid on her heart, and she ran far and near to seek and relieve them, both in soul and body; insomuch that it greatly broke her little strength, which was always but small. One night she dreamed she was looking out at our chamber window on a parcel of fowls of all sorts and sizes, in the yard, when she saw a very little bird flying to and fro over them, and as each put up its head the little bird put a bit into its mouth, After looking on them for some time, she thought she called me, and said, 'Only look how that little creature feeds those great fowls.' She then saw a most beautiful pillar in the sky; It appeared like gold exceedingly bright. She was solemnly affected at the sight, and awoke with the application of these words to her heart, '*I have made thee as this little bird, follow me, and I will make thee a pillar.*' This brought to her mind a promise given her many years back; "*I will make thee a pillar in my house to go out no more.*"

I have been humbled to the dust, at the ardent zeal and diligent application wherewith she sought after the good of her fellow-creatures. For reproving sin, and inviting to the means of grace, few could equal her.

Here I did indeed see the spirit of my dear Mr. Fletcher seem to rest on her; and like him, she begun a meeting in a very hardened part of the parish with a bell in her hand.

Madeley Town is a hardened spot; I do not know that I ever found more discouragement in speaking any where than there; and she was brought to shed tears over them many times, when going from door to door she entreated them to come, and in return met with only reproach and rudeness. But that was nothing to her, who sought no honour but from God. Sometimes Satan would represent, how ridiculous she appeared in their eyes; and when carnal strangers passed by in carriages, &c. that they would think her mad. But as these means she knew had been instrumental in calling some, and had been blest to many, as well as prevented much sin, she rejoiced to have the honour of being thought a fool for Christ. And such an intense love did she feel towards them, at the very time they were ridiculing her, that she has told me, "It seemed, she could with pleasure, submit to be bound to a stake and burned, if it might but draw these souls to choose the way of life."

One night passing by a public house, where they were dancing, she looked to the Lord for power, and going in among them, began to plead for them, and in a very moving tender manner, to express the love and concern she felt for their souls. *And glory be to God, we have some in Heaven who dated their first conviction from that hour.* Indeed her whole soul seemed to be drawn out after the salvation of all around her. She began meetings in different places, on which numbers attended. Her method was, after singing and prayer, to read some life, experience, or some awakening author, stopping now and then, to explain and apply it as the Lord gave her utterance. *And several, who are now lively believers in our connexion, were brought in through that means.* But in every step, she enquired of the Lord, fearing much to take one out of his order. She has mentioned to me a

dream she had (I don't exactly know the time) in which she thought, she was informed her father (who died in the Lord many years ago) was in a certain place and desired to see her; and that she and I went together for that purpose: but that in the way, I asked her to go and look at a dial, and tell me what hour it was. She went down a step stone walk, and saw it was just eleven, and came to a place which struck her with a solemn impression that God had work to do there, and having a dish of corn in her hand, she stopt and said, I will throw some of this corn about, in token the Lord will some time sow his Gospel in this place. As she went, a women came out of her door and abused her much; but in her return the same women bestowed many blessings upon her. She thought we went on till we came to a house, where we found her father. He shewed her much affection, and said, 'My dear child, I could not rest till I saw you.' (A little before his death he had a promise of salvation for all his children.) After this she awoke. The dream made a strong impression on her mind, and often has she told me, she did believe she was to be called to some place she had never seen. But as it had a resemblence to some we passed through in Wales, she rather thought it would be in that country.

When the works commenced in Coalport, and the inhabitants began to increase she was strongly invited to go and hold a meeting there; and found her mind drown to accept this offer. But how was she struck, when the very stone walk, and all the place where she had sown the corn, was as plain to her natural eye, as before she had seen it represented in her dream. On her return she said, "The houses and every part is as exact as if I had had it drawn in a picture." Here she continued to attend every other Sunday night, for four years, and much of the power of God was felt there. The sinners would scoff; but her word was amazingly received by numbers; and deeply did they lament when she could no longer meet with them as

usual, and many an earnest prayer did they put up that she might be restored to them again.

I could never discern in her any spirit but that of the most perfect deadness to earth, and such a submission to crosses of every kind as augured to me, her will was entirely lost in that of God.

What I wrote for her Funeral Sermon was as follows:—

My dear friend, Sarah Lawrance, was many years weak and infirm, but her ardent desire for the salvation of souls carried her frequently beyond her strength, and many times, when she was speaking to sinners with a view to bring them to repentance, her poor body was fitter for bed, than any other place. It might be truly said, *the zeal of the Lord did eat her up;* and after she was quite confined, what tears and prayers did she offer for souls in and about this parish.

When I was going a few Sabbaths ago, to meet the people at Coalport-House, she said to me, 'You may give them my loving remembrance if ever I was called any where, I surely was to that place. It seemed at times, as if my whole soul were drawn out in their behalf; and, when I think of the dear children, and grown persons too, who used to come through such deep roads to meet me, I cannot help turning my eyes, with tears and prayers, many times towards that spot. Well, I have strong confidence I shall meet many of them at God's right hand. When I have been coming home in a dark night over Sutton-Common, I have found such a sense of the heavenly host being round about me, and such communion with them as I cannot describe.

She told me, "It seems as if the Lord had bound the enemy, he cannot afflict me as formerly: and if he suggest an accusation, these words passed through me in an instant,

"Myself, with all my sins, I cast
On the atoning blood."

Then Jesus shews me, he takes them all away, and the temptation is conquered.

When in much pain from continual coughing, with spasms all over her body, she sometimes cried out,

"Corruption, earth, and worms,
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh."

Nov. 8. The complaint so affected her throat, that she could neither swallow nor speak without great pain. She said, "I seldom wake but with these words in my heart, '*Ask what thou wilt and I will do it for thee.*' But Oh, what can I ask! I have nothing to ask equal to holiness.

Nov. 11. She laboured much to speak, and at last said, "*I cannot tell you what sweet communion I had last night with my Jesus. He seemed very near and loving.* I was praising him for all *my mercies.—Christ is mine and I am his to all eternity. O, what comfort! No matter for this body.*"

On the 13th. She told me she was overcome with the goodness of God.

Nov. 14. With difficulty, but much energy, she repeated these lines,

"Come death, shake hands; I'll kiss thy bands,
'Tis happiness for me to die.
What do you think,—that I will shrink?
I'll go to immortality."

The 19th. After a sore night with her cough and many complaints, she observed, "What a sweet night I have had in the love of God! Such nearness to Jesus, such willingness to suffer with him did I feel that I praised the Lord, for every fit of coughing. Continually I am pointed to look at the dying Saviour, in these words,

"See from his head, his hands, his feet,
Sorrow and love, flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown."

Indeed she was such a pattern of patience as I scarcely ever saw, and often said, with a smile, "Well, if it will glorify God, I am ready to suffer all this, forty years: His will his all in all."

Mrs. Yates coming in, she said, "God bless Mrs. Yate, and all her family." I said, "My dear love, after all your trials, you now prove the faithfulness of God." She answered, with the full exertion of all her strength, "There is no cloud can arise. All is fair, all clear." I said, "Have you any sight opened of the invisible world?" She replied, "Yes;—Paradise! Heaven is opened: O what has Jesus bought for me!" And then added, I believe the blood of Jesus cleanseth me from all sin; me, vile me, I come to him as the chief of sinners, and he hath washed me and made me all fair." After a pause, she said, "Give my love to the society—to all the societies." I answered, "My dear, I will; and tell them what God hath done for your soul." She replied, with vehemence, "'Tis beyond compare." Her speech now greatly failed, but on my saying, "a convoy of ministring spirits will attend you," she earnestly said, "They do minister; ready winged; ready winged;" meaning she had a preception of it. She remained some hours in the pangs of death, but seemed quite sensible. I asked her, "If she was not in great pain?" to which she answered, "No." A little before her departure, I said, "Have you the same sweet views you had in the morning?" She immediately lifted up her head as high as she could, (the sign we had agreed on for *yes*,) and at seven o'clock. Wednesday, Dec. 3, 1800, without a further struggle, her happy spirit took its flight to feast with *Jesu's priests* and kings."

Mrs. ANN GILBERT,

(Aunt to William Carne, Esquire.)

Has been a very distinguished woman. Her piety was of a most meek and amiable kind. She was a class leader at Gwinear, near Redruth, in Cornwall, and usually paid an annual visit to the principal towns in Cornwall West. She had a most persuasive and engaging address, and was sure in the end to bring tears from the greater part of her auditors. It appears that the Lord ordained this eminent female to the work of the ministry in the year 1771. And it is a fact that she was favoured with many seals to her ministry. Once she consulted Mr. Wesley on the subject of her labouring in public. He gave her his hand after hearing her statement, and said *"Sister do all the good you can."* Her experience is printed in the Methodist Magazine for 1795, page 42. It was written by Mr. Joseph Sutcliffe, and recommended by Mr. Taylor, who had long known her, She appears to have been awakened in the year 1743 when but a child, under the preaching of Mr. Williams, one of the first itnerant preachers who visited Cornwall; a man whose ministry abounded with seals. The convictions she then received were partially lost. In the year 1760, the preachers visited the parish where she lived, she again heard the word, her former convictions returned, and she soon found the pearl of great price. Some time after, when in her class she received the *perfect love* of God, and she seems to have lived in the enjoyment of this liberty, for some time before she heard a single sermon on tbe subject of christian perfection. She writes "One blessed fruit of the work which God had wrought in me, was more than usual

concern for the salvation of poor sinners. I would have done and suffered any thing on their account, if I might have been the instrument of their conversion. I have poured out my soul both in public and private on their behalf. In the year 1771 going one day to preaching in the adjoining village, the preacher happened not to come; I therefore gave out a hymn and went to prayer according to my usual custom; I then told the people they need not be disappointed, for the Lord was present to bless them. Immediately I received such a manifestation of the love and power of God, that I was *constrained* to entreat and beseech them to repent and turn to the Lord. All the people were melted into tears, and many were convinced of sin, some of whom continue steadfast to this day. I endeavoured to the utmost of my power to be diligent in every duty, both public and private, especially meeting my classes, visiting the sick, and attending the prayer-meetings. One Sunday I found my mind much pressed to go and meet a few back-sliders who had lately been joined in class at a neighbouring village. When I got into the meeting, the leader was reproving some young people for indecent behaviour, he desired me to give out a hymn and go to prayer, which having done, I admonished the young people, and while I was speaking to them, was so filled with the peace and love of God, that I could not but *exhort* and entreat them to repent. Presently their laughter was turned into weeping, and one person who had been a backslider for twenty-three years, cried aloud for the disquietude of her soul, and the Lord healed her wounded mind before the conclusion of the meeting. These tokens for good so encouraged me, that I promised the Lord, if he would give me strength, to use it to his glory; and blessed be his name, he has enabled me to continue to the present day. He gave me abundance of satisfaction, first, by restoring my health in a wonderful and unexpected manner; second, by deepening his work in my soul; and third, by owning my poor labours in the conversion of many

sinners. It is now about twenty-five years since I found the abiding Comforter. I do not know that I have lost the divine consolations for a single moment all this time; and although I have had abundance of temptations and sufferings, being deprived of many of my children by death, and exercised with various worldly trials and losses, yet in all these I have been so preserved, that the enemy has never been able to rob me of my confidence or comfort. I have always enjoyed a constant heaven; being enabled to *rejoice evermore*, to *pray without ceasing, and in every thing to give thanks.* I have found a continual stream of happiness flowing from the Lord Jesus, and the emanations of his love attracting my affections heaven-ward. I live but a moment at a time, and that moment,—for eternity. But I cannot express in words what I enjoy; for there is only a thin veil between Heaven and my soul; yet I never wanted Christ more than I do now. My strength is perfect weekness; and glory be to his name, I find him covering my infirmities, and presenting me blameless to his Father every moment."

In a letter which now lies open before me, and which was written to Miss Barritt, in the year 1798, by one of our travelling preachers, I find the following notice of our sister Gilbert, "*I had the pleasure of hearing Mrs. Ann Gilbert preach in the Chapel at Redruth, to about* 1400 *people. She had a torrent of softening eloquence, which occasioned a general weeping through the whole congregation. And what was more astonishing she was almost blind, and had been so for many years.*"

She died July 18, 1790, in full assurance of faith and comfort, having dictated her experience after she lost her sight.

Mrs. BATHSHEBA HALL,

Of the city of York, was one of the most eminent women of her time. She sought the truth, doing the will of the Father. She became famed for piety without intention or design. Possessed of a small fortune, she could devote all her leisure to religion, which was the warmest delight of her soul. She being thus devoted to God, and constantly attending the church, became acquainted with Mr. Nelson, Prebendary of Ripon, who had received much evangelical light from reading John Arndt's True Christianity. When Mr. Wesley came to York, she presently embraced Methodism, but before that time she had commenced the work of prayer, and of expounding the Holy Scriptures twice a week, as appears from Mr. Sutcliffe's life of Mrs. Pawson. This she continued after she became a Methodist, and was often visited by Quaker ladies, and had good ministers of the Church when she could get them to take a breakfast with her. Mrs. Frances Pawson was among the many who received edification and comfort from her prayers and expositions. With Mr. Wesley she often corresponded, and her best letters are given in the earlier volumes of the Magazines.

Miss GRACE REED,

Was born at Holwell, in the parish of Buckland-Brewer, in the county of Devon, Sept. 30, 1802. She

appears to have been naturally modest, industrious, and steady, conducting herself generally with propriety. But like all others of the human family fallen from God; she had a deceitful heart, which led her to seek happiness in the vanities of the world. Her parents being members of the established Church, endeavoured to bring up their children in the regular attendance upon its ordinances, and forms of religion. This excellent young woman appears to have been brought to repentance and faith in Christ, through the instrumentality of the *Arminian Bible Christians*, when about thirteen or fourteen years of age. "November 24, it pleased the Lord to work more powerfully upon her mind; and that night she felt the clear witness that God for Christ's sake, had forgiven all her sins. There was a prayer-meeting held at her father's house: a time which will be remembered by the family, to all eternity. When the prayer-meeting was concluded and the congregation was about to withdraw, her eldest sister, who had for some time been seeking the Lord, began to feel very great distress of mind, and the friends were desired to pray again on her behalf. They began to pray again, and in a short time, the Lord began to work upon the congregation, insomuch that many were constrained to cry aloud for mercy; and several professed to obtain peace with God, through our Lord Jesus Christ." Grace; joined that community and became an ornament to her christian profession, adorning the doctrine of God her Saviour in all things. Soon after she obtained a clear sense of the divine favour, she saw it her privilege to be cleansed from all unrighteousness. She sought this inestimable christian privilege with all diligence, and she did not seek it in vain. She appears never to have lost the direct witness of this great salvation, and she was not backward when in the society of her christian friends, especially in the class meetings, and love-feasts, to declare that the blood of Christ HAD *cleansed her from* ALL *sin*. And it appears that the sincerity of her profession was never called in question

by any who knew her. Such was her circumspect walk before men, her humility, modesty, temperance, and self-denial, that she gained upon the esteem and affection of the pious, and even among those who were without, many were constrained to wonder and admire the grace of God in her.

From that ardent love she felt to God, and that strong desire for the salvation of others, she was sweetly constrained to seek the salvation of those around her. It was not a desire to rise above her sex—to be thought wise—to have the name of preacher—no! she knew, the contrary to this awaited her—*some*, perhaps *many*, would severely censure her conduct—call in question the purity of her motives, and charge her with vanity. Nevertheless she knew in whom she had believed—she knew the *value* of her own soul, and the worth of others—she had found the pearl of great price, others might attain it—and if she might be the honoured instrument of putting them in the way of attaining it, she would have an abundant recompense of reward. Hence she could say—

> "The love of Christ doth me constrain,
> To seek the wandering souls of men;
> With cries, entreaties, tears, to save,
> To snatch them from the gaping grave."

It appears from her diary and letters, that she had felt the importance of the work in such a manner, that nothing but a full conviction in her own mind, that God required it at her hands would have supported her in the mighty undertaking.

The Church of England requires all candidates for holy orders, previous to their being ordained by the Bishop, to declare that they are *moved by the Holy Ghost*, to take upon them this ministry. I am of opinion that there are but very few females, if any, who will take this office upon them, unless *they believe* they are moved by the Holy Ghost so to do. We

read of the convictions of many men, on this subject, in the Biography of Christian Ministers. But no men, have ever passed through *more* (if so much) suffering on this subject as some females have done. If they are deceived some great stretch of charity is due to their sincerity, and earnest concern to say, and do, however painful, what they believe the Lord requires at their hand. But as those females whom the Lord thus calls to prophesy and preach in his name, are generally of the highest order in christian attainments—are generally pre-eminent for *holiness* and purity; it is hardly to be supposed that these who hold constant fellowship with the Father and the Son, by the Holy Spirit, and who have the abiding witness of his spirit, not only that they are his children, but that the blood of Christ cleanseth from all sin, that these should be deceived, in a matter of such importance as this. Wherever I discover this modesty, this circumspection, this pre-eminent piety—this evident mark of a divine call—*fruit*, souls saved, I, in the judgment of charity, believe the call is of God—and I think no great stretch of charity is required here.*

She writes to a friend.

"Holwell, Jan. 17, 1819.

Dear Sister in Christ,

I HOPE this will find your soul rejoicing in the love of God.—I feel for your present situation: but the love of Jesus shall bear you above all. Take no thought for to-morrow: but live *to* God, and *for* God. Perhaps you may have many temptations and trials: remember, blessed are they that endure temptations.—Let your eye be constantly fixed on Jesus, and do every

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* See some account of the Life and Death of Grace Reed, by James Thorne. Printed at the Office of the Arminian Bible Christians, by Samuel Thorne, 6, Mill Pleasant, Stoke-Damarel, Devon, 1822.

thing to his glory.—Take up your cross and reprove sin, as far as lieth in your power.—Oh, remember the heavy cross our blessed Redeemer hath borne for us! *His first night's lodging* was in a stable: and He spent His last partly on the cold ground, in an agony, and partly in an ignominious confinement, exposed to the greatest indignities! He rested His *infant* head upon hay,—His *dying* head upon thorns! A *manger* was His *cradle*, a *cross* His *deathbed!* and shall we complain of our cross? Oh, take courage and be not ashamed to confess Jesus! May the Lord fill your soul with His perfect love, and even now while you read these lines, may the Lord shower down His blessings upon you, is the prayer of

Your unworthy Sister in Christ,

G. REED."

"Holwell, March 22, 1820.

My dear Sister,

BLESS the Lord, *I have had some blessed times while speaking in His name;* although I feel much of *my own weakness* in this great work. Glory be to God, I never yet was confounded while I trusted in Him. He is ever with me, glory be to His dear name. When I look around me, and behold how many thousands are still unawakened,—dead in trespasses and sins,—posting their passage to the flames,—ignorant of their state by nature,—perishing for lack of knowledge,—having no fear of God before their eyes,—and sporting on the brink of ruin! Dear precious souls, living without God in the world; and when I behold the willingness of God to save sinners, and what He hath done, that they might be saved; I am ready to cry out,

"O for a trumpet's voice,
On all the world to call,
To bid their hearts rejoice,
In Him who died for ALL."

My soul sometimes seems burning with love to precious souls, so that I scarcely know where to go, or what to do. Glory be to God he is truly precious to my soul. I have of late enjoyed much communion with Him, Glory, glory be to God, He sometimes overwhelms me with his love, that I am almost lost in wonder, love and praise.

Your affectionate Sister,

G REED."

"Sunday, June 4, Glory be to God for his goodness to me. Since I wrote last, I have felt him truly *precious* to my soul. He hath been bringing me into closer walk with himself."

"Sunday 11. I have been praying of late, that He would add to the number, and now he hath answered prayer, O my God, carry these lambs in thy bosom. Blessed be God, they are coming in, almost on every side. I do feel as though I ought to speak more in the name of God: but Oh! this is a heavy cross indeed. O my God bring me out of myself. help me to hang on Jesus by faith; and strip me of every dependance; but on HIMSELF ALONE."

"September 24. I still feel that God is love; and prove his faithfulness from day to day. On Sunday last I was at *Collacott,* and spoke a few words in the name of God, I trust not in vain: many felt it to be a profitable time. Oh, the wonders of redeeming love! God and man reconciled! Glory be to the Father, and to the Son, and to the Holy Ghost.

"Jesus harmonious name,
It charms the hosts above;
They evermore proclaim,
And wonder at his love."

If angels wonder, well may I! Awake my soul, awake my every power! Join the countless company before the throne, in celebrating the *Saviour's Name.*

Saturday 30. I concluded my *eighteenth* year. Where shall I begin so praise God, for what I felt that day. I was led to look back over my life, and see how the kind hand of my God had supported me. Blessed be God, I that day gave myself afresh to Him; and I was entering into a *solemn covenant with the Lord,* to be WHOLLY and *for ever* His; my soul sunk into *nothing* before Him; and I *was lost* in *wonder, love,* and *praise!* Glory be to God for what I then felt! Jesus was all in all. In the afternoon, I was at *Littleham,* and spoke with more liberty than usual. I believe the spirit of God did work upon the people. By what I have since heard, I trust there was good done.

"October 3, was I think the happiest day, I ever did experience. Glory be to God, it was that *solemn nearness to God,*—that *fulness brought into my soul,* that *close communion with God* which I cannot describe! It was I believe a FORETASTE of HEAVEN."

About the same time she wrote to her brother William as follows:

"Tuesday morning.

"Very dear brother,

"SINCE my *birth-day* which was September 30, the Lord has been peculiarly gracious to my soul. That day while I was entering into a solemn covenant with the Lord, to be *wholly* and *for ever His:* my soul

was overwhelmed with His presence. I sunk into depths of nothingness before Him; and Christ was ALL in ALL. And Oh! what have I experienced since then! It is *Glory begun below! Jesus, and all he hath is mine!* In him I enjoy such a *treasure-house* as is sufficient to supply me from *moment* to *moment.* My soul doth praise him for what he hath done: but Oh! the *time is hastening,* when I believe, *I shall praise Him in nobler strains above!* Oh, let us live more *above* the transitory things of time and sense. *I must drop every thought, that would hinder me from sinking deep into God.* Bless the Lord, I believe He is reviving His work *in our family.* We spend *an hour together in the morning in reading, singing, and prayer.* This is a *blessed means of helping us, to grow in grace: Four o'clock* is our *fixed hour;* although sometimes it is a *little later.* I have many things to write, but must conclude. That you may be filled with all the fulness of God, is the prayer of

Your affectionate Sister,

GRACE REED."

The last letter this heavenly minded person ever wrote is dated February 10, 1821, from which the following is a short extract.

"Glory be to God, *I prove Him to be a God of love indeed.* He is my ALL in ALL. I can truly say

"Nothing on earth, do I desire
But thy pure love within my breast."

Pray that God would *make* and *keep* me humble; and give me more love for precious souls.

"'Tis love will make my willing feet,
In swift obedience move."

Pray for our society.—Oh! what my soul felt *last Thursday evening*, while meeting the class, to hear of one who had lost the witness of perfect love."

Thus this highly honoured saint soared, far above the experience of Christians generally, into the enjoyments of the inhabitants of that land of rest and peace into which her happy spirit was to be soon translated. She seems to have partook of much of the sensibility, and tenderness, the affection, humility, and zeal, that was in her divine Lord and Saviour. And no wonder as she constantly denied herself, took up her cross, and followed him. She had *consecrated* her body—soul, talent, time, money, and all she had to the service of God.

From the time of her conversion to God she was unshaken in her attachment to the truth, and in her attendance upon the means of grace.

What chiefly tended to this stability of conduct, was the intercourse and communion she had with God. This appears to be the sheet anchor of her soul. She was known to pray in *private, seven times a day, generally; and sometimes oftener.* Indeed she prayed always with all prayer. She lived in the habitual spirit of earnest prayer, and grateful praise.

The following letter written by *Agnes Bear*, who was her companion in gospel labours, will be acceptable and profitable.

To Catharine Reed.

"Bulkworthy, Feb. 26, 1822.

Dear Sister in the Lord,

In compliance with your request, I will endeavour, so far as it lieth in me, to give you an account of what I know, respecting your dear *Sister Grace;* whose name is still precious to me, and I believe it

ever will continue so. I never was so intimately acquainted with any one; who in every sense appeared *so unreservedly devoted to God.* Her words were *few, and seasoned with grace;* and such as ministered grace unto the hearers. I know not that I ever heard an idle, or an unprofitable word proceed out of her mouth: although we have spent many hours in conversing together, and speaking our minds *freely to each other;* which I always looked upon, as a privilege that I was altogether unworthy of.

"Her *public discourses* were generally such as suited the *congregations* which she had to address; and I believe they were delivered *in demonstration of the spirit, and with power.* I believe she always felt the *importance* of the subject on which she spoke; and it hath been made a blessing to many souls. When she has been speaking, it has appeared to me, as if her whole soul was engaged in the work she had to do. I have heard her express what consolation she had felt when considering the words of the Apostle, "*We then as workers together with Him.*"

"I have frequently observed, that when we have been to our appointments; and she has spoken, that she would say, 'Oh, how glad I am that I have spoken: perhaps I may never come here again.'

"I believe her soul was always so deeply engaged with God, that she had *an abiding sense of His presence.* I heard her say at one time, that she knew not what *wandering thoughts were;* and hath wondered to hear others complain of them: said she, "I feel my soul shut up in God." I have heard her say, that when going in private before the Lord, she hath felt her body so overcome with His presence, that she could scarcely bear herself to the throne of grace. ALL her enjoyments I believe were known *only* to *herself* and *God.*

"As what she enjoyed, *proceeded from God;* so it *led back to Him again:* it did in no wise *lift her up;* but she always had such a *sight* and *sense* of her *own wants* and *helplessness,* as made her *depend on Him*

from whom all blessings flow. I have heard her say, that generally when she awoke, she had a promise of Scripture applied to her mind, with such a divine power, that it has dwelt with her all the day.

"As we lived so near to each other, and generally saw each other every week; I never had the privilege of receiving a letter from her. When I have considered her excellent character; her holy walk and conversasion; and the loss of her company; I have been ready to cry out, I am distressed for thee: yet when I look to the glory which she is put in possession of, I cannot wish her here again. Ah! no,

"How *blest* is our Sister *bereft*
Of *all* that could *burden her mind!*
How *easy* the soul that *has left*
This wearisome body behind!

Of evil incapable, thou,
Whose *relics* with envy I see,
No longer in misery now,
No longer a sinner like me."

"The only thing I have now to lament is that I did not profit by her, as I ought; and have not so closely followed her example, as she followed Christ.

I remain,

Your affectionate Sister,
in the Gospel of Christ,

AGNES BEAR."

From June 1820, her health continued to decline, but as she now and then appeared better, hopes were entertained of her recovery. But the disease baffled the skill of the Physician, and the power of medicine. Though her disorder (a consumption) was of a

lingering nature; yet, its *termination* was somewhat *sudden:* she was enabled to bear testimony in the prospect, and in the very jaws of death, that *he* had lost his sting. She felt perfectly resigned to the will of God, and had nothing to do with doubts and fears. The Lord graciously supported and comforted her *now*, because *she* had put her trust in him.

About half an hour before she died, she desired her brother to call the people up stairs, and she said, "*I believe I am going,*" he asked her *if she felt alarmed?* she answered "No." As soon as the people came up she began to exhort them to be *faithful.* She said, "*Tell all to be in earnest*—Tell all around that GOD IS LOVE!" And although she had not been heard to speak *aloud* for some time, she then said *aloud,* in her *usual manner,* "GLORY BE TO GOD.—*Bless the Lord!*" and then died without a *struggle* or a *groan, a few hours* after she had entered on the *twentieth year of her age.*" The Thursday following (we are informed that) "a Sermon was preached at *Holwell,* on the occasion; and her remains were followed by some hundreds of people. The corpse was carried from the door by *six preachers.* We continued singing Hymns suitable to the occasion, the greater part of the way from *Holwell* to *Lake;* where her remains were committed to the dust, in Ebenezer Chapel burying ground: *In sure and certain hope* of a glorious resurrection to eternal life.—It was a day that will not soon be forgotten. The power of God rested upon the congregation; and I believe it drew forth from most that were present, the wish, "*Let me die the death of the righteous; and let my last end be like His.*"

A plain grave-stone has since been placed in Ebenezer Chapel yard, containing the following lines:—

In Memory of
GRACE, the Daughter of WILLIAM and
CATHARINE REED,
OF HOLWELL,
In the Parish of *Buckland-Brewer*,
Who was about *five years* a Member of
the Society of
ARMINIAN BIBLE CHRISTIANS;
and some time a
Local Preacher:
In which capacities she adorned her
Profession, and sweetly fell
asleep in JESUS,
Oct. 1, 1821,
Aged 19 Years.

Her last words were,
"Be faithful,
Tell all,—Tell all around
That
GOD IS LOVE!
GLORY BE TO GOD."

Mrs. SARAH GRUBB,

Was one of the people called Quakers, and an eminent minister in that community. She was born in the year 1756, in the City of York, her maiden name was *Tuke*. She was early deprived of the fostering care of a tender mother, but this loss appears to have been in a good measure restored, and compensated by the maternal care, and affectionate regard of her mother-in-law.

The religious instruction—the watchful care—the strict attention to religious ordinances, and the influence of good example, with which the children of the *Society of Friends*, are generally favoured, was a means under the divine blessing of preserving the subject of this memoir from those corruptions and follies which abound in the world.

In the days of her youth she appeared to have been greatly favoured with the teaching of the divine Spirit, and the powerful operations of his grace, so as to become decidedly religious, and being possessed of superior attainments in knowledge and experience, and being amiable in her manners, and heavenly in her disposition, she became an acceptable and useful companion to the pious youth of her acquaintance in that community.

When about twenty years of age she began her public ministry, firmly believing that the Lord required it at her hands. Her public testimonies were generally received by the Friends who heard her, as having the divine sanction. And at the age of *twenty-three*, she was recognized, and acknowledged in that community

as an able minister of the New Testament. "For this awful service (says her Biographer) she had been prepared, by the great head of the church, with deep and humbling baptisms of the Spirit. But as she continued patient and faithful, under this proving dispensation, she experienced divine support, was graciously brought through all, and enabled to stand acceptably for the cause of truth and righteousness on earth."

She travelled and preached throughout most of the counties of this kingdom—also through Ireland, Scotland, and a great part of Holland, Germany, and France. In 1782 she married Robert Grubb, of Clonmel, in Ireland. About two weeks after this event she entered on a religious visit to friends in Scotland, accompanied by another female preacher *(Mary Proud,)* having previously obtained a certificate of concurrence from the Monthly Meeting.

Of her journey to Dunkirk, she writes as follows: "We were at Rochester on the first day, at the Monthly Meeting, at Canterbury on third, and got to Dover that evening; from whence we sailed next day for Dunkirk, and had a fair but slow passage, being on the water sixteen hours. The day we arrived was their week day meeting; and it may with thankfulness be acknowledged, that it was mercifully owned with divine refreshment, and the communication of counsel from the living spring thereof. And what tended to heighten our joy, on sitting down with the friends here, was the scene which we had beheld just before. What they call the *host* was carried about, with such a procession of the army, corporation, clergy, and little children, as I never saw before, or could have supposed; there being many thousands both of people and images; and silver, pewter, and wood; hundreds of candles near six feet long; abundance of rich silk, and other vestments; bare-footed and shaven-headed friars; music, drums, &c. cannon firing, and bells ringing. So that after all this stir; to sit down with our friends under our vines and fig-trees, and partake of substantial food was truly joyous." On this journey she and her companions

wrote a letter to Leopold the Second, King of Hungary, &c. since Emperor of Germany, which is as follows:

"*To LEOPOLD the Second, King of Hungary, Bohemia, &c. &c.*

AMONGST the numerous congratulations awaiting thy accession to the Imperial Crown, accept, O King! our Christian good wishes and solicitude for thy present and eternal well-being. We are conscious that we have no claim to the liberty of addressing thee, but from a belief that the Lord Almighty, who ruleth in the kingdoms of men, and giveth them to whomsoever he will, hath inclined us to leave our habitations to visit some parts of this country, and now engages us in gospel love, to express our secret and united prayer, that thou mayest be an instrument in his holy hand, for the advancement of that glorious day, spoken of by the prophet. '*When swords shall be beaten into ploughshares, and spears into pruning-hooks, when nation shall not lift up sword against nation; neither shall they learn war any more.*' The great design of our universal Parent, in sending his beloved Son, a light into the world, is for his own glory in the salvation of mankind; and for this gracious end, he hath given to all men a measure of his own eternal spirit. To co-operate with *Him* herein, dignifies human nature, and is particularly deserving the most scrupulous attention of Princes. The smallest revelation of this heavenly gift in the believing soul, having a degree of omnipotence in it, brings into subjection the natural will and wisdom of man, and discovers to us the noble purposes of our creation; it diffuses that true benevolence which characterizes genuine Christianity, and renders dear to a Prince the happiness of all, even the meanest of his subjects; imprinting upon his mind the superior value of an immortal soul, to all worldly acquisitions. Through the neglect of a principle so pure and important, how hath the rational part of God's creation been sacrificed to the irregular passions of Sovereigns; and many unprepared souls precepitated into an awful futurity! That the gospel

dispensation is intended to remedy these evils, and promote the government of the Prince of Peace; that the Gentiles are to come to its light, and Kings to the brightness of its arising, are truths to which the sacred records, abundantly testify. May this be thy happy experience, O King, that so the power thou art providentially entrusted with, being subservient to divine wisdom, thy example may influence the minds of other Princes, who also beholding its excellency, may unite in encouraging their subjects to decline, in mutual charity and forbearance, whatever is contrary to the purity and simplicity of the religion of Jesus. And mayest thou be enriched with all spiritual blessings; that these added to thy temporal ones, may not only perfect thy happiness, but perpetuate it beyond the narrow limits of time, and qualify thee acceptably, to cast down thy crown at the feet of *Him* who is King of Kings, and Lord of Lords, who lives and reigns for ever and ever."

This excellent woman, and her company arrived in London, in the year 1790. On her return to *Ireland*, she visited York, Manchester, Ackworth, and Sheffield. When she arrived at Clonmel her strength was greatly exhausted. She shortly after attended a Quarterly Meeting in that neighbourhood, and spoke several times to the edification of many—at the close of the Meeting she was taken ill, and continued about ten days, during which time she was preserved in peace, and perfect resignation to the divine will. She died in 1790, aged thirty-four years.

The following *extract* from the testimony of the Monthly Meeting for the county of Tipperary, shall close this account.

"Our minds being deeply affected by the recent great loss which the church hath sustained, in the removal of our beloved friend, Sarah Grubb, daughter of our friends William Tuke and his late wife Elizabeth, of York, we feel it incumbent on us to give forth a testimony concerning her; for as the memory of the

just is blessed, so the remembrance of this dignified and eminently useful member in the church militant, is precious to many; to whom she was a nursing mother. She was a woman of extraordinary natural abilities, strength of judgment, and clearness of discernment. In ministry, she was sound and edifying, not only like the scribe instructed to the kingdom, bringing forth out of her treasure things new and old, but qualified by pure wisdom, to bring them forth *in the demonstration of the spirit and with power*, in the authority and becoming gravity of the gospel, being in her delivery an exampie to all concerned in bearing a public testimony for the Lord's cause."

Mrs. JEWITT,

Of Breaston, in the County of Derby, was raised up among the Dissenters. She was a member of an Independent Church, and a preacher in that denomination. She was a respectable Farmer's Wife, and continued preaching in her own house, (if I am correctly informed,) for more than thirty years; and it is no small praise to add, that an Independent Church was formed chiefly through her instrumentality in that place. I had the happiness of being acquainted with her, and the respectable family of which she was a member, and when very young in years, I went in company with my father to hear her preach, it being only about three miles distant from the place where I

then lived. She was highly esteemed in that neighbourhood, by religious people of every persuasion, and she had a good report from them who were without. She was very intimate with a female preacher among the *Friends*, Mrs. Ruth Fallows, who lived in the neighbourhood (Castle Donnington). I never heard that Mrs. Jewett met with any opposition from her husband, or from the ministers or people with whom she enjoyed Christian fellowship. Her husband departed this life in the year 1786, and as old age and infirmities crowded upon her, she declined standing before the public. She lived to a great age, and died in peace, greatly respected and sincerely lamented by all who knew her.

Miss SARAH COX,

Was born at Wishall, near Nottingham, March 6, 1773. She was deprived of the care of her mother when about four years of age. During her juvenile years she frequently experienced the drawings of the divine Spirit; and through the influence of restraining grace was preserved from many of the follies of her day. At an early period she began to pray, and pious resolutions were formed in her breast, but they were generally of short continuance. She regularly attended the Church of England, but was never fully aware of the latent depravity of her heart until she heard the Methodist Preachers. Through their instrumentality new accessions of gospel light were brought to her mind, and while hearing Mr. Jas. Bogie, (one of the Me-

thodist Preachers then stationed in the Nottingham Circuit) preach she was deeply awakened from the sleep of sin, and became tremblingly alive to the concerns of her soul and eternity, She began to seek the Lord day and night, with groans and cries, and many tears. Being of a reserved disposition, she concealed her distress until it drank up her spirits, and overpowered her mortal frame. Her friends became alarmed on account of her declining health; and some thought that she was fast verging towards a state of mental derangement. While thus sinking beneath the pressnre of unpardoned guilt, she was invited to a Methodist Class Meeting, and on complying with the invitation she was encouraged in the ordinance. After having met two or three times in class, as she was on her knees before the Lord, he spake peace to her soul in these words, "*As ye have received Christ Jesus the Lord, so walk ye in him.*" She was immediately made "*free from the law of sin and death,*" and was presently filled with love to God and all mankind; and the language of her bounding heart was

"O for a trumpet's voice
On all the world to call!
To bid their hearts rejoice
In Him who died for all!"

This was about the latter end of her nineteenth or the beginning of her twentieth year. Her experience was marked with precision. Prior to her enjoyment of the liberty of faith, her convictions were deep, and afterwards nothing could satisfy her anxious mind but the present possession of conscious pardon. No sooner had the Lord blessed her with salvation, than she felt a concern for the safety of others; and in consequence began to pray in public, and in the family of which she was a member. She also visited those whom the Lord had bound with the cords of affliction, and while her labours were rendered beneficial to others,

her own soul was like a well watered garden. From the commencement of her christian course, she strove, like Joshua of old, to "*follow the Lord fully*," and hence the Almighty kept her close to himself, and she was enabled to "stand fast in the liberty wherewith Christ had made her free." She had received divine intimations with regard to the exercising of her gifts in a more public manner, and now the Lord, (who seldom makes any person very useful, who is not first made eminently holy,) began to prepare her for a more extensive sphere of action. The Holy Spirit shone upon her mind, and she saw the necessity of a deeper work of grace in her heart. The conviction was strengthened by a Sermon preached by Mr. John Leppington, who was then stationed in the Melton-Mowbray Circuit, under which she received such a flood of light, and such deep convictions for a further work of grace on her heart, that she was quite astonished at her half-heartedness, and comparative indifference in God's service; and she never rested until she received a deeper baptism of the hallowing Spirit. She then wished that every soul might become the happy recipient of the same blessing. With an increase of grace, her feeling for the souls of her fellow-creatures increased, and her *zeal* could be no longer confined within its accustomed limits. Such passages as the following were continually applied to her mind; "*Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions.*" "*Who art thou that thou shouldst be afraid of a man that shall die, or of the son of man that shall be made as grass.*" "*Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.*" "*Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.*" "*I will be wisdom, words, and a mouth to speak.*" "*I will make thy brow brass.*"

"*Let the dead bury their dead, but go thou and preach the gospel.*" She did not know that there was more than one female preacher in the world, yet she was convinced the impressions she felt were from God. She knew this because they were accompanied with such power and sweetness—such holy and heavenly feelings—such fellowship and communion with the holy Trinity—such sinking into the will of God—and such love to God and the souls of perishing sinners, that none could give but the God of all grace and consolation, and to which she herself was at other seasons comparatively a stranger. But such were her views of the importance of the work of the ministry, and her unfitness for it, that she would have suffered any thing rather than have complied with the conviction of her mind. And hence she opened her mind to no one, but "kept all these things, and pondered them in her heart." By thus resisting the Spirit, her religious comforts were greatly diminished, and a distressing gloom overspread her mind, which was soon visible in her countenance. This induced her sister to enquire into the cause of her dejection, but she still concealed it. Being in company with the female preacher before alluded to, (Mary Harrison, a sketch of whose character will succeed this of Sarah Cox,) as they sat at tea, *Sarah* felt that she must either divulge the secret of her mind to her female friend, or leave the room. She left the table but was glad to call her friend and tell her all her heart. That holy woman encouraged her to enter on the work of exhorting sinners to "*flee from the wrath to come.*" And by way of encouragement, related to her the experience and exercises, and convictions of her own mind relative to the same subject. How she reasoned in her mind against it, and for a long season resisted the powerful leadings and convictions of the Holy Spirit to this duty, till she found there was a necessity laid upon her, and a woe unto her if she obeyed not. This was a conversation in season, and our sister finding that she durst no longer delay least she should

endanger her own salvation, she attempted to "preach the unsearchable riches of Christ." When first she stood before a congregation, she dared not to look them in the face, and when she repaired to the place of preaching, she generally did it as secretly as possible; but she looked to the Lord and he saved her from the native timidity of her heart. Whatever difficulties she met with, as she had a single eye to God's glory in the salvation of souls, there was always a door opened for her reception. Her constitution was delicate in the extreme, but according to her ability she laboured a few years in the ministration of the saving word. She preached through different parts of Leicestershire and Nottinghamshire, with great acceptance and success. Her heart was in the work, and the "hand of the Lord" was with her. On the 15th of December, 1808, the breaking of a blood vessel, occasioned such an increase of affliction, as has rendered her incapable of strong exertions ever since. Her sufferings from that period have been great, but being possessed of "a soul inur'd to pain," she is resigned to the will of God, under the most afflictive dispensations of His providence, and comforts herself with these words, "If we suffer with Him (Christ) we shall also reign with Him." She is now living at Wishall, near Nottingham, in a very weak state, and has not eaten animal food for more than thirty years. We are creatures of habit, and habits of whatever kind are strengthened by exercise and practice. The more congenial these habits are to our natural feelings, desires, and inclinations, the more easily they are confirmed, and the more difficult to be conquered and overcome. How necessary that we should enquire whether the habits we indulge and practise be sinful, or innocent, or useful. We should not only abstain from all known sin, but we should hardly satisfy ourselves with any thing that is merely harmless. A good man will have an object in view, some usefulness to himself or others, the body or soul. No person was more rigidly temperate and self-denying than the subject of this memoir.

Perhaps in her peculiar case, it was absolutely necessary to preserve the body alive. However she conceived it to her duty—she does not recommend her own conduct herein as an example to others. She not only abstains from all animal food—but from *Tea, Wine*, Malt, and Spirituous Liquors. She takes milk and water morning, afternoon, and evening, and sometimes a little pudding at dinner, but her food is chiefly *vegetables;* a turnip is boiled for her dinner, and she sups the broth for her beverage. But she still enjoys a soul in the full rigour of spiritual health, in the midst of a tottering house of clay, and is still doing what she can to help forward the ark of God, by leading a class, and assisting in prayer-meetings. In a letter to a friend, dated Nov. 1, 1824, she says, "I have been in deaths oft, and I am now a wonder to myself. Hitherto the Lord hath helped me. I shall soon be at home, forever with my Lord.

"There is my house and portion fair,
My treasure and my heart are there,
And my abiding home."

"My heavenly home—mine through Jesus." And after enumerating some of her privations and sufferings, she adds, "the best of all is, God is with me, he is my God and my all. I take all things to him in prayer. *I love prayer,* and am thankful that the gospel is preached to the poor: I rejoice in its spread. The Lord bears me up, though I have my every day's shame. I think that I never prayed enough. Oh! I long to live more fully in God. I want more of the divine image. Please to remember me before the Lord."

To the care of him whose eyes are over the righteous and whose ears are open to their cry, we recommend this holy woman. When I read these words in her letter, "I love prayer," they remind me of a passage in "Simpson's Plea for Religion," &c. Writing to his Friends and Countrymen, he says, "*Read your Bibles, and read till you love to read. Pray daily over them*

and pray till you love to pray. When the *Scriptures* and *Prayer* become delightful, and the time spent therein seems soon expired, then may you humbly suppose you have made some proficiency in the divine life. But, if you can spend whole days together, without refreshing your soul with some portion of the *Holy Writings;* if you feel yourselves cold, remiss, and negligent in private prayer; or if, when you read the *Scriptures,* and retire for devotion, you have little or no taste for the heavenly employ, but it appears irksome and disagreeable, and the time spent therein tedious and wearisome, you may be assured, let your pofessions be what they may, and the sermons you hear ever so numerous, or ever so excellent, your soul is either wholly dead to things divine, or you are in a backsliding and dangerous condition."—*Plea for Religion,* p. 353, 354.

Mrs. MARY HARRISON.

It is generally allowed that ministers of Christ should be made partakers of those blessings which they hold forth unto others; that they should feel the importance as well as understand the nature of those doctrines and precepts which they teach and recommend; for without this knowledge and experience of the truths they advance, it is not likely that their mission will be very successful, or that they will feel much interested in its prosperity.

Mrs. Mary Harrison, the subject of this short memoir, was a happy partaker of that salvation which she recommended to others; she testified of the things she knew by happy and heartfelt experience. She was many years esteemed as a mother in Israel, by the pious of every persuasion, who had the happiness of a personal acquaintance with her. She lived at *Wishall,* in the county of Nottingham, and was awakened to a sight of her sinful state, and to a sense of her danger under the ministry of the Rev. Samuel Davenport, who then preached the gospel with great energy, and considerable success in that neighbourhood. But this "burning and shining light" was soon removed from those parts.

However our sister had received such strong convictions under his powerful and awakening sermons, that she could find no rest in her bones by reason of her sins. She, verily, groaned under her heavy burden, and mingled her drink with her weeping, and watered her couch with her tears. But, the minister being gone, and having no one in the village, nor in the whole circle of her acquaintance, who understood her case, or was capable of giving her suitable advice; she concealed the various exercises of her mind from every human being, and made the bosom of her Lord the repository of her fears, and cares, and sorrows. She sought his favour and salvation with many prayers, strong cries, and streams of tears, and did not seek in vain. But although she frequently derived a measure of comfort from God in prayer, and felt a degree of inexpressible sweetness spring up in the midst of her sorrows, yet several years elapsed before she had a satisfactory evidence that God for Christ's sake had blotted out her transgressions. When she was fully satisfied on this subject, she rejoiced "with joy unspeakable and full of glory." She invited the Methodist Preachers to the village at which she lived, and for many years entertained them in her own house. She went from house to house, to invite her neighbours to go and hear the gospel; and whenever she perceived any affected under the word

or that anywise manifested a concern for their soul's salvation, she invited them to meet her at a certain time and place, that she might have some conversation with them, and that some time might be spent in prayer to God for them. Thus she soon formed a class, and providentially became the leader of it. As the Lord had already opened her mouth to plead his cause, and given her words that her neighbours were not able to gainsay or resist, she unexpectedly obtained an influence and repect among the people, which seemed to point out her call to speak to them more publicly on the concerns of their salvation. In the mean time, the Holy Spirit, and yearning bowels of love aud compassion for the souls of men, had been secretly but powerfully urging her to call sinners to repentance. In compliance with the heavenly calling, she began on the Sunday evenings to warn and exhort the people with great simplicity, deep humility, and much tenderness and feeling. This greatly increased the number of the hearers, and some other visible effects were soon produced. The silent tear was seen trickling down the formerly hardened countenance of the sinner. A deep sigh, and not unfrequently a heavy groan, were heard from the breast of one deeply wounded by the arrows of conviction. These were pleasing discoveries to the mind of this holy woman, and indeed to all those who had tasted that the Lord was gracious. For the pious hearers of the gospel have ever been delighted when they have seen sinners affected under the word; when penitential tears have begun to flow, and callous hearts to feel the power of God. To be unmoved at such a sight, would indicate an awful destitution of love and sympathy, and leave strong reason to suspect that we ourselves had never experienced the deep sorrows of sacred compunction, nor felt the pangs of the new birth; or else, that we had forgotten *the hole of the pit, out of which we were digged, and the rock from which we were hewn.* The returning of a sinner from "the error of his way," is an event that the angels look upon with pleasure, and which the God of both men and angels,

looks down through the shining ranks of Heaven to behold. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." This holy woman entered into all the feelings of those who *sorrowed after a godly sort,* and was well able to give them suitable counsel and encouragement. She sometimes read a chapter or a few verses, and explained and applied them as the Lord gave her utterance. She was very weak in body, and did not travel much from home, but generally spoke on Sunday evenings, to crowds of attentive hearers, many of whom will be the crown of her rejoicing in the day of the Lord Jesus. Her last affliction was a very painful and lingering one, but she bore it with great fortitude, and perfect resignation, and all was peace, and quietness, and assurance for ever. She never once regretted having called sinners to repentance, nor ever intimated that she had taken a step too many, in striving to promote God's glory in the salvation of immortal souls. *She was never convinced that she had done a work which the Lord did not require at her hands.* She fell asleep in Jesus, October the 19th, 1808, in the 56th year of her age. "The memory of the just is blessed."

Mrs. SARAH BOYCE,

THIS is the same person of whom Mr. Wesley makes such honourable mention in his journal, (Wesley's Works, vol. 6. *p.* 80, 81,) her maiden name was Mallet. Mr. Wesley's words are, "Monday 4th, I was

strongly importuned by our friends at Long-Stratton, to give them a sermon there. I heard of a young woman in that country who had uncommon fits, and one that had lately preached, but did not know that it was one and the same person. I found *her* in the very house to which I went, and talked with her at large. I was surprised; *Sarah Mallet*, two or three and twenty years old, is of the same size that Jane Cooper was, and is, I think, full as much devoted to God, and of as strong an understanding. Of the following relation which she gave me, there are numberless witnesses.—Some years since, it was strongly impressed upon her, that she ought to call sinners to repentance. This impression she vehemently resisted, believing herself quite unqualified, both by her sin and her ignorance till it was suggested, "If you do it not willingly, you shall do it whether you will or no." She fell into a fit, and she while utterly senseless she thought she was in the preaching-house at *Lowestoffe*, where she prayed and preached for nearly an hour, to a numerous congregation. She then opened her eyes, and recovered her senses. In a year or two she had eighteen of these fits: in every one of which, she imagined herself to be preaching in one or another congregation. She then cried out, 'Lord I *will* obey thee, I *will* call sinners to repentance.' She has done so occasionally from that time! and her fits returned no more." There is something very extraordinary in the religious experience of this pious female, especially while labouring under those powerful convictions from the Spirit of God, concerning her call to the ministry. Perhaps this was intended not only to satisfy her own mind, that God had called her to publish salvation in the name of Jesus to perishing sinners, and to incline her to take up that cross, which appears to have been more painful to her than death itself; but also to convince others that even *now* God hath poured out his spirit upon his handmaids, and upon his daughters, that they may prophesy, or preach in his name the unsearchable riches of Christ. How very astonishing it is that this young woman when in a

kind of *trance*, and her senses locked up; and while insensible to every object around her, should imagine herself in a chapel preaching to crowds of attentive hearers, and not only imagine this, but actually to preach methodistical, and well dijested sermons, in the presence of *scores* of wondering and attentive spectators, who crowded to see and hear her. Part of her Uncle's account to Mr. Wesley is as follows, (See Methodist Magazine for 1788, vol. 11. *p.* 91,) "1. My neice Sarah Mallet came to live with me, on January 3d, 1780, being then in the sixteenth year of her age. On the 10th she found peace with God, at my house in *Long-Stratton*, Norfolk. She continued with me till March 1781, but was then obliged by ill health to return to her father at *Loddon*. On the 27th of May following, she went to Mr. Lamb's, at Hadderston. The next morning at breakfast, she was suddenly struck, went into another room, and laid down on the bed. She immediately lost her senses, and lay as dead, till three in the afternoon. When she came to herself, she said, she had seen two angels, who took her where she had a full view of the torments of the damned; and afterwards, of the happiness of the blessed: into which she asked, if she might not enter? But was answered, "Not yet she had work to do upon earth."

2. In May 1785, she came again to live with me. In September following, she was taken very ill, and grew worse and worse, till we had little hope of her life; but she was wholly resigned to the will of God, choosing neither life nor death. She grew weaker and weaker till the 15th of December, when she was seized with an uncommon fit: from that time all her other complaints ceased; but her fits returned every twenty-four hours, and often continued four hours at a time.

They began thus: while we were talking together, she leaned back in her chair, and lost her senses, her eyes were wide open, her face like that of a corpse, her hands quite cold, all her limbs stiff and immove able. On the 18th, we concluded she was dying: but then something ulcerated broke within her, and her

fits took quite a different turn. She began to speak in the fit: the first words I heard her speak were, "Father, turn to God," with several other words to the same effect. In another fit, she earnestly exhorted her sisters to seek God in their youth. In the following fits her voice grew stronger and stronger.

3. On the 25th, *Mr. Byron* came to my house, who entering the room, and seeing her sitting in her chair, and looking like one dead, he was so struck that he thought he should not be able to preach. Meantime she thought herself to be in the preaching house, at Lowestoff, before a large congregation; and that she took her text from Rev. iii, 20, *"Behold I stand at the door and knock."* This discourse she preached in *Mr. Byron's* hearing. The next day, she preached again in *Mr. Byron's* hearing, on John vii, 37. She continued to preach in every following fit, speaking clear and loud, though she was utterly senseless.

4. From December 29, her fits came every second day: from Jan. 15, every third day. I then called in some of the Society to hear her. She spoke on Mark xvi, 16. More of them came to hear her on the 18th day, and still more on the 21st. The thing being now known abroad, many were desirous of hearing her, and did so on the 24th, when a mixt company being present, she spoke from Isaiah lviii, 8. I then permitted all that would to come in, particularly on the 27th, when she preached an hour on 1. Peter iv, 18, *"If the righteous, &c."* On the 30th, she preached from Isaiah lv, 1, to about two hundred persons. From that time her fits left her, and she spoke no more. She had one fit more on the 10th of April, but did not speak one word.

5. Her fits frequently began thus: about five in the morning, she felt a pain in her stomach; afterwards it seized her head, and and then she lost her senses. In about an hour and a half she began to speak. When she had ended her sermon, she usually prayed about ten minutes. In about a quarter of an hour, she began to groan and then in a short time

opened her eyes, and came to herself. Her behaviour all the time she was with me was unreprovable. Indeed she *adorned in all things* the doctrine of God our Saviour.

Probably the experience of this young women and the wonderful dealings of the Lord with her, greatly helped to enlarge the views of that great man, Mr. John Wesley, upon the subject of female preaching. It is very evident from his letters and conduct towards her, that he believed Miss Mallett as a preacher, to be doing what the Lord required at her hands.

From some manuscripts containing the experience of Mrs. Boyce, I make the following extracts: At nine years old, I was brought to the knowledge of God, having no other teacher but his Spirit—from that time I was greatly concerned for the souls of others.—I prayed and wept in secret for them.—Soon after the Lord shewed me many things in a dream or vision—respecting myself—my family—and many others.—I concealed this.—Three years after the Methodists came to the place—I heard and felt the truth. At thirteen I became a member of the Methodist Society, and the Lord made known to me what he would have me to do.—But Oh! how unfit did I see myself! From that time the word of God was an unsealed book. It was my companion day and night. My love to God and souls increased.—I have been often led to cry out in the bitterness of my soul, O Lord I am a child, I cannot preach thy word.

But the more deeply was it impressed on my mind "*Woe is me if I preach not the gospel.*" Till my distress of soul almost destroyed my body.—In my twentieth year the Lord answered my prayer, in a great affliction—and made known to others as well as to myself the work he would have me to do,—and fitted me in the furnance for his use. From that time I began my public work. Mr. Wesley was to me a father and a faithful friend. The same Lord that opened my mouth, and endued me with power, and gave me courage to speak his word, has through his grace enabled me to continue to the

present day; neither earth nor hell has been able to stop my mouth. The Lord has been, and is now, the comfort and support of my soul in all trials. I have not, nor do I, seek either ease, or wealth, or honour; but God's glory, and the good of souls. And thank God I have not run in vain, nor laboured in vain. There are some witnesses in heaven, and some on earth.

When I first travelled I followed Mr. Wesley's counsel, which was, to let the voice of the people be to me the voice of God;—and where I was sent for, to go, for the Lord had called me thither. To this counsel I have attended to this day. But the voice of the people was not the voice of some preachers. But Mr. Wesley soon made this easy by sending me a note from the Conference, by Mr. Joseph Harper, who was that year appointed for Norwich. The note was as follows: "*We give the right hand of fellowship to Sarah Mallet, and have no objection to her being a preacher in our connection, so long as she preaches the Methodist doctrines, and attends to our discipline.*" This was by the order of Mr. Wesley and the Conference of 1787 (Manchester.) * From that day to this I have been but little opposed by preachers. The greatest part of my labours have been in *Norfolk* and *Suffolk*. My way of preaching from the first is to take a text and divide it, and speak from the different heads. For many years when we had but few Chapels in this Country, I preached in the open air and in barns—and in waggons. After I was married I was with my husband in the preachers plan, for many years.† He

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* I have the original document in my possession.—Ed.

† Why not? If the people were fully satisfied *she* was one of those whom the Lord had called to prophesy or preach in his name—why not put her on the printed plan? The ground I have taken is this—that some few women have an *extraordinary* call to ministerial service, and that the ordinary call is to men. It is not because I have any doubt as to Mrs. Taft's call—or for want of an invitation, that I have not put her name on the

was a Local Preacher thirty-two years, and finished his work and his life well.

I am glad some of our preachers see it right to encourage female preaching. I hope they will all, both Local and Travelling Preachers, think more on these words "*quench not the Spirit*" neither in themselves nor others. "*Despise not prophesyings*" no, not out of the mouth of a child,—then would they be more like Mr. Wesley: and I think more like Christ."

The following are a few of Mr. Wesley's Letters to this extraordinary character.

Mr. Wesley to Miss Mallet.

Bristol, Oct. 6, 1787.

My dear Sister,

EVER since I saw you I have felt a great love for you, and a desire to see you again. When I come to Harwich I hope you will find means to be there: afterwards probably I may visit you at Long-Stratton, I am glad you wrote. I have lately seen a young woman in the Isle of Jersey, whose experience is as extraordinary as yours, in one thing it seems to be more clear than yours, namely, in her Communion

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printed plans, but for other reasons which I need not now explain, I have generally adopted the plan of one of my former superintendents, of putting a star in the plan where she is expected; taking care, never to appoint her to any place, where she is not properly invited.—As there is no dispute upon the propriety of pious females exercising in public prayer, provided that they are in other respects duly qualified for such duties; I would recommend the plan adopted by our friends at York. They print two plans for the prayer-meeting; one is the male, and the other the female plan. There are generally three men, and two women planned to the same place. A committee is appointed to make the plan and to superintend its execution, &c. &c.— ED.

with the blessed Trinity, with God the Father, and God the Son, and God the Holy Ghost. It seems to me that no weapon that is formed against you shall prosper, if you keep clear of inordinate affection. O keep your heart with all diligence! Mark the first risings of desire! Roll yourself (as David speaks) upon the Lord, and *He* is and always will be your sufficient Portion! On Monday I am to return to London. When ever you have leisure write freely to

My dear Sally,

Yours affectionately,

J. WESLEY.

Bath, March 11, 1788.

My dear Sister,

I SHOULD have been exceedingly glad to see you: for I have a tender affection for you, and I shall always be well pleased to hear from you, and to know how your soul prospers.* I do not wonder you should have trials: you may expect them from every quarter. You tread daily on dangers, snares, and death. But *they* cannot *hurt you*, whilst your heart cleaves to God. Beware of Pride! Beware of Flatterers! Beware of Dejections! But above all beware of Inordinate affection! Those who *profit* by you, will be apt to love you more than enough: and will not this naturally lead

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* To apologize for the expressions of tenderness and affection found in this letter, (if any apology be necessary) let it by remembered that the writer placed implicit confidence in Mr. Wesley and consulted him upon all occasions as a father in the Gospel, and from the high opinion which he had formed of her exalted piety, and public usefulness, and knowing the very tender and delicate state of her health, he gave such advice and directions as the circumstances of the case required.— ED.

you into the same temptation? Nay, Sally, is not this the case already? Is your heart filled wholly with God? Is it clear of Idols? I think you can speak to *me* freely though on so difficult a subject, you can hardly speak to any one else. Is *He* still the sole object of your desire, the treasure and joy of your heart? Considering your age, and sex, and situation, what but Omnipotence can keep you in the midst of the fire? You will not take it amiss, if I ask you another question, I know that neither your Father, nor Uncle are rich; and in *travelling up and down* you will want a little money. Are you not sometimes straitened? Only let me know, and you shall want nothing that is in the power of

My dear Sally,

Yours affectionately,

J. WESLEY.

Canterbury, Dec. 15, 1788.

My dear Sally,

It gives me pleasure to hear, that prejudice dies away, and our Preachers behave in a friendly manner. What is now more wanting in order to recover your health, you, yourself plainly see. Be not at every one's call. This you may quite cut off, by going no where without the advice of Mr. Tattershall. Never continue the service above an hour at once: singing, *preaching*, prayer, and all. You are not to judge by your own *feelings*, but by the word of God. Never scream. Never speak above the natural pitch of your voice: it is disgustful to the hearers. It gives them pain not pleasure. And it is destroying yourself. It is offering God murder for sacrifice. Only follow these

three advices, and you will have a larger share in the regard of

My dear Sally,

Yours affectionately,

J. WESLEY.

London, Dec. 26, 1788.

My dear Sister,

I ANSWERED your letter long ago, and desired Mr. Whitfield to send my letter with the Magazines, which he was sending to Norwich, desiring withal that the next Preacher who went to Long-Stratton, would give it you. But for the time to come, whenever I write, I will send the letter by post, and I can easily make up the expense. I am well pleased to find that you have regard for me: so have I for *you*. And it is therefore a pleasure to me to serve you, in any thing, that is within my power. Indeed I could not so well send the Notes on the Old Testament, as the edition is nearly sold off, and we have very few of them left, which are reserved to make up full sets. But any other books are at your service. I want to forward you in all useful knowledge, which indeed lies in a very narrow compass. You do not expect to go through life without crosses: and some will fall upon you on *my account*; for *my taking notice of you, may bring envy upon you.* But in your patience possess your soul. Please God, and it is enough. Go steadily and quietly on, in the way wherein *Providence leads you.* And in every temptation He by *His* spirit will clear a way for *you* to escape. If any particular difficulty or trial comes upon you do not fail to let me know. None can be more ready to assist you than

My dear Sally,

Yours affectionately,

J. WESLEY.

Bristol, July 31. 1790.

Dear Sally,

I do not remember the receiving of any letter from you, which I have not answered. I should be afraid my silence might give you pain; and that I would not do on any account. I am glad you have broken off that intercourse which could not but be a snare to you. Nothing is more profitable to us than to cut off a right hand or pluck out a right eye. *If you go on in the work to which God has called you,* you will frequently have occasion for that.—You will have trials upon trials. But what then? Is not his grace sufficient for you? and has He not in every temptation made a way for you to escape, that you might be able to bear it? Let not your hands hang down: *God is on your side.* And if you are reproached for his name's sake, happy are you; and the spirit of Glory and of God shall rest upon you. If you have a desire to have any Books, let me know, and I will give orders to the Assistant.—It is well that you are acquainted with our Sister* that *likewise is sometimes* employed in the same labour of love: Providence has marked you out for friends to each other, and there should be no reserve between you. Pour all your thoughts, and troubles, and temptations into each other's bosom. God will often comfort and strengthen you by each other! May his Peace, continually abide with you both.

I am,

My dear Sally,

Yours affectionately,

J. WESLEY

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* The Person here referred to, is Elizabeth Reeve.—See the character of that excellent woman in these memoirs.—Ed.

Near London, Dec. 13, 1790.

Dear Sally,

I am glad you put me in mind of the Books, Brother George Whitfield had quite forgotten them. I will refresh his memory. Tell me of any thing you want, and I love you too well to let you want long. Some time ago it seems you had suffered that word to slip out of your mind, "My child if thou wilt serve the Lord, prepare thy soul for temptation." *Particularly if thou wilt exhort others to serve Him:* then expect a flood of temptation. That which you mention is common to man: but when Satan attacks us so violently, he provokes to jealousy one that his stronger than he. I am *glad* that you have been *at and about Diss,* and there is a good understanding between you and your Sister. Let that be the only contention between you, which shall be most zealous, and most humble. I was well pleased when together to find that you could speak to me without reserve, so I trust you will always do. For has not God given me to you for a tender guard of your youth? And I believe you will find few that will watch over you more tenderly than

Dear Sally,

Yours affectionately,

J. WESLEY.

Mr. Wesley died March 2, 1791.—This letter was wrote within three months of his death, by which it appears that he encouraged women preaching to the time of his death. There is another letter, from Mr. Wesley to this young woman, a few days only before his death, but as it is written by another hand I have not published it.

Mrs. ELIZABETH REEVE.

ELIZABETH REEVE lived and died at Redgrove, in Suffolk. She was one of the spiritual children which God gave to the public labours of Miss Mallet. She kept her brother's house for many years. Soon after her conversion, her brother was brought to God. Miss Mallet went and preached in their house; and immediately after, the Methodist Travelling Preachers were invited, and came and had a comfortable home there for many years. Soon after Elizabeth had found the pearl of great price; she felt very desirous that her neighbours and acquaintance might obtain it too, and believing that they would seek it diligently if they knew its value; she took every opportunity of setting it before them in all the beauty and excellence of which she was capable; and she begun to exhort diligently, at all opportunities, in private and in public; and the Lord amazingly increased both her gifts and grace. Miss Mallet gave Mr. Wesley an account of the conversion and public labours of this young woman, on his last visit to Norwich; he was much pleased with the relation, and requested Miss Mallet to bring her to him at Diss, on a certain day which he named. She did so, he conversed with her upon her religious experience, and her views and feelings relative to her public exercises; and being quite satisfied of the purity of her motives, and that God had called her to proclaim salvation in the name of Jesus, he encouraged her in her public work. This is the person referred to in Mr. Wesley's letter to Miss Mallet, dated Bristol, July 31,

1790. She continued to preach some years, and the Lord made her labours a blessing to many. She was instrumental in raising a little Society in the place where she lived.—Happy would it be for the world at large if every person, and every female, especially those who understand the plan of salvation, were to act in a similar way.—How would such a line of conduct tend to bring about the salvation of mankind. For although few women are so circumstanced as to go abroad in order to "Seek the wandering sons of men;" yet all may do something towards helping on the work at home. Very much remains yet to be done in the immediate neighbourhood of every serious person! and how many doors of usefulness stand wide open, and would certainly be entered did we, like this pious young woman, seriously consider the dangerous situation of every unconverted sinner. She afterwards married, but died soon after of a consumption, in the full assurance of hope. Mr. Thomas Rogerson, who laboured then in the Diss Circuit, preached her funeral sermon—to a large and deeply attentive, and weeping congregation. She continued to preach as long as she could be helped into the pulpit, and was highly esteemed by all who knew her character and worth.

Mrs. MARSH.

If it is true, that adversity is more favourable to a religious course than prosperity, and that piety more frequently adorns the lower, than the higher

walks of life; it follows, that those who in affluent circumstances devote themselves to God and his service, have the greatest sacrifices to make, and the most powerful temptations to resist, and are therefore deserving of a more than ordinary share of our attention.

Mrs. Marsh was a lady of small fortune, and consequently had the means of gratifying those unholy propensities, which are inseparable from human nature in its unregenerate state; but of herself and all her substance, she made "A free will offering unto the Lord." The Holy Spirit opened the eyes of her understanding, and gave her to see that riches are not only unsatisfying, but often make themselves wings and flee away; and hence she set her affections *on things above, not on things on the earth.* She considered not herself the proprietor, but the steward of her possessions, and therefore endeavoured to make such a use of them as to be able at all times to *give an account of her stewardship.* Aware of the shortness and uncercertainty of time, she "So numbered her days as to apply her heart unto wisdom," and laboured as one that would shortly be laid "With the clods in the valley." She believed that the Lord never bestowed talents on any of his creatures but with a design and an expectation that they should be improved, and on that ground judged it her indispensable duty to "Stir up the gift that was in her," by exhorting sinners to accept the mercy of their God. In so doing, perhaps some would think she acted out of character, and assumed an office which was never intended for the female sex; but Mr. Wesley was not of this opinion; for when on religious visits among her friends, she preached in his societies, and was never denied the use of his Chapels. This is a circumstance that will exalt the character of Mrs. Marsh, in the estimation of all who knew the discernment of that great and judicious man: and from which we may reasonably infer that she preached the great doctrines of revelation, and gave visible proofs that she was sent of God.

Had not this have been the case she would not have been allowed such a privilege. Mr. Wesley was well acquainted with her, and consequently had the means of judging of her piety and qualifications for the work of the Lord. And that he considered her a proper person to deliver God's embassage of mercy to a sinful world, is evident from his conduct towards her. *He gave her encouragement in all her efforts to do good.*

Her labours were much confined to London and Bristol, but she visited many of the towns and villages in the south of England; and as she acted from a principle of love to God and man, her labour would not be in vain in the Lord.

I have not received any account of her latter end, but as she spent her life in striving to promote the interests of Zion, she is, without doubt, now before the throne of God. Some indeed, not considering the indissoluble connexion there is between a holy life and a glorious eternity, will scarcely believe that any one is gone to Heaven, except he was seen to triumph in the arms of death, and would tease a dying saint for fresh declarations of his acceptance every hour. But if a believer, through the influence of his disorder, were to leave the world in a state of wild delirium or raving madness, that circumstance of his departure would not at all affect the safety of his soul. What is called a triumphant death is very desirable, but all the truly pious are not favoured with holy raptures in their dying moments; and as a calm and easy exit is no sure evidence of salvation, so neither is a painful transition a sufficient proof of an ungodly state. But if any person may expect an easy death, the Christian may; for the Psalmist tells us that the Lord *will withold no good thing from them that walk uprightly.*

Mrs. SIBYLL BEST,

Of Brampton, near Carlisle, in Cumberland. When about nine or ten years of age, she felt the spirit of God powerfully opperating upon her tender mind, which led her to read and love the Scriptures, especially the history of our Lord, and his sufferings and death.—And when she considered the design of his coming, she was drawn to love him with a degree of affection, which is beyond the power of language to express; and she resolved, by the assistance of his grace, to live so as to please him, that she might live with him in Heaven for ever. In this state of mind she continued for some time. In reading the new Testament, frequently weeping over it; and in secret prayer she spent many hours together; and on some occasions, nearly whole nights in this happy exercise. But having none to instruct her, or to encourage her by their example, and beginning to associate with young people, who were trifling and fond of play; she gradually, and almost imperceptably, lost her enjoyments, and in a great measure her relish for secret duties.

But the spirit of God did not wholly depart from her, but frequently and in the most pungent manner reproved her for her backslidings, so as to cause her to weep, and grieve before the Lord, so that, she knew the truth of that saying "*The heart knoweth its own bitterness,*" as much as she had formerly known "*That a stranger intermeddleth not with its joy.*" Thus she continued till the year 1809, when under a sermon preached by the Rev. Mr. Blanshard, from "*Why stand ye*

here all the day idle," she was aroused from her spiritual lethargy. This was in the Methodist Chapel, at Brampton, in Cumberland. The word came with inexpressible power to her heart. At that time, and for two years afterwards, the Lord gave her to drink deeply of the cup of repentance. Then she felt the bitter consequence of departing from the Lord. In the midst of the deepest anguish of spirit, and penitential sorrow, she did not fear the punishment of the damned, so much as the displeasure of God, and the sin of grieving his Holy Spirit. She bitterly lamented her trifling, and the ingratitude by which it was so awfully aggravated, She was so covered with shame and confusion of face, so self condemned and self abhorred, that she dared not to open her mouth upon the subject of her distress to any one; and when comfort was offered her, she refused to be comforted, and really thought none had ever sinned as she had done; nor could she suppose that there was a being upon the face of the earth in a similar state. She cried mightily to God through Christ for mercy, and felt perfectly willing to endure any suffering or shame; but the divine terrors harrowed up her soul.

She desired nothing but the favour of God, and nothing less could suffice. But in the midst of her extremity, God in his stupendous mercy vouchsafed to visit and deliver her. It was on October 10th, 1811, being in great agony of soul, and brought to the very brink of despair, *when alone and prostrate* at the footstool of divine mercy, the Lord appeared to relief, and set her soul at liberty. The peace and joy which followed, were the very opposite to the guilt aud distress which preceded. Now she did indeed praise the Lord with joyful lips, and with gladness. She felt the love of God shed abroad in her heart by the Holy Ghost given unto her. For sometime she was borne upon the wings of love. Her only desire was to please God, and enjoy his approving smile. Her language was similar to that of the Poet,

"I rode on the sky,
Freely justified I;
Nor envied Elijah his seat:
My soul mounted higher
In a chariot of fire,
And the moon, it was under my feet."

Some time after this, she found herself engaged in a warfare, which required the constant exercise of every part of the Christian's armour, and she found it necessary to put on and use the whole armour of God, that she might be able to stand and conquer in the evil day of trial and of battle. She found in this warfare many things arose contrary to the word and will of her Lord. She betook herself to St. Paul's never failing weapons of *all prayer*, Eph. vi. 18, "*Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance,*" she cryed to the Lord for help and deliverance, and sought the destruction of all her inward enemies. She believed in the willingness and ability of Christ *to save to the uttermost* and it was to her according to her faith. His blood cleansed her soul from all sin.

On her first obtaining the salvation of God, she felt much for sinners, and cried, and prayed for them before God in private. She saw it her duty *now* to pray for them and to exhort them in public; but the latter she felt, as if she durst not attempt; partly from natural timidity and bashfulness, and partly because she knew this would not be well received by some whom she thought she dared not to offend. Her conduct herein brought darkness upon her mind; and she suffered loss in her own soul; constantly bearing about with her this conviction, "*I am grieving the spirit of God.*" At length she resolved to embrace the first opportunity, if the Lord would by his spirit give her at the time a conviction of its being her duty, and assist her by his Holy Spirit. The Lord graciously

accepted this covenant on her part, and shone by his spirit with peculiar brightness, and comfort into her soul. She soon found an opportunity of paying her solemn vows to God, and feeling the same, if not greater compassion towards sinners, she ventured with much fear aud trembling to deliver her own soul; she felt liberty and peace, both at the time, and after this exercise and labour of love. She could say with our Poet,

"The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears. to save,
To snatch them from the gaping grave.

For this let men revile my name;
No cross I shun, I fear no shame:
All hail, reproach! and welcome pain!
Only thy terrors, Lord restrain."

In this way she has continued for several years, speaking to the people in the neighbourhood where she lives, as the Lord has opened her way. The effects produced in several places have fully satisfied her own mind; and have been equally satisfactory to many others that she has not been deceived in this important matter. Her own words on this subject are as follows:

"When I found the impression of God's spirit, urging me to preach the gospel, my heart was ready to sink within me, O how did I struggle with my own weakness. But at last I was as clear of my call by the spirit of God, as I was of my own conversion, that *I must either preach or perish.* And glory be to his holy name, he did bless my weak endeavours. Oh! the tender care the Lord takes of his followers. Blessed be his Holy Name he has brought me through much; and in the midst of the fire, and the water, he has been with me, and made a way for my escape."

For several years she has continued to warn and exhort sinners, and to comfort and edify the Church of God. He has endowed her with very useful gifts, and with great zeal and feeling, and much power with God in prayer. But she has not been without her outward crosses, as well as her inward conflicts on the score of her public ministrations, but she has learned how to *forgive*. She finds her safety, and her comfort in imitating her divine Lord and Saviour, "*Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.*" The greatest cross she was ever called to endure of an outward nature, was from a Preacher, who took upon himself to talk to her, in her own house; but not in the way of brotherly kindness, or of argument, but of redicule, insult, and abuse. The curious dialogue that took place on this occasion is written with pen and ink on paper, but I shall not offend the ear of delicacy, or grieve the heart of piety by transcribing it here. The pious reader will not be much surprised to hear that *soon after* this conversation, a District Meeting was called, in which charges of immorality were preferred, and proved against this man, and he was forthwith suspended from his office, and requested to remove out of that neighbourhood. "*Verily there is a God that judgeth in the earth.*"

But I am happy in being able to say, that God hath given to him repentance unto life, and restored him to divine favour, to peace, and in some good degree to his former usefulness in the Church and the world. Our Sister never entertained any malignity towards him, nor towards any of those who opposed her labouring in the vineyard of the Lord. But in all cases committed her cause into the hands of him who judgeth righteously. May he still protect—and preserve her till she with all the Lord hath given to her, be presented faultless before his eternal throne.

Mrs. MARY HOLDER.

HER maiden name was *Woodhouse*.—She was born at Whitby, in the North-Riding of Yorkshire. She was converted when very young; and became an active, zealous, and very useful member of the Methodist Society at that place. She soon became a leader of a class, and also met in band, with some young women which she had been instrumental in bringing into the good way. She became early and intimately acquainted with those eminent and useful females, Mrs Crosby, Miss Hurrel, Miss Rhodes, and Miss Richie; which continued to the end of life; as it respected those that are already gone, and no doubt will be resumed, perpetuated, and perhaps increased to all eternity. The bond of union which cements the members of the Christian Church together, is of such a nature, that no distance of place, alteration in circumstance, or ravage of time can dissolve it; but more especially when such kindred souls, as those named above, meet and become intimately acquainted with each other; such friendship being founded in the love of God, and mutually strengthened and increased by every interview, must be lasting as the soul. *Mary*, the subject of this memoir, became united in the holy state of matrimony, to that man of God, Mr. George Holder, with whom she has travelled, and *laboured in the gospel* for many years. She used very frequently to travel with her husband into the country parts of the circuit; and on these occasions generally gave an exhortation to the congregation, after Mr. Holder had finished his sermon;

at other times she only engaged in prayer, and otherwise assisted as she saw occasion required, or felt *moved* by the spirit of God. On these occasions the Lord frequently made bare his arm, in the awakening and conversion of several souls. Sometimes the Lord gave a soul to one and sometimes to the other, of these his servants. The kind friends who entertained them, never thought it a *burden* upon them to receive at the same time *two* such messengers of salvation, instead of one; they found an abundant recompence of reward in their own souls. As I am favoured with Mrs. Holder's Journal from the beginning, I shall make such extracts, as will leave her to speak for herself, fully assured that every pious reader will enter into her feelings, her joys and sorrows, as he travels with her through the way in which divine providence hath seen good to lead her. Perhaps it would have been better if *she* had borne a more ample testimony concerning her *public labours* and *usefulness*, in the great work in which she was engaged, but her *great* modesty and deep humility prevented this. It is well known that *God* has given her many souls for her hire.

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"I was born in the year 1751, of parents that feared God, and strictly attended the ordinances of the Church of England, and *was* particularly attentive to the morals of their children. They were brought to the enjoyment of true religion by hearing the Methodist Preachers; and lived and died witnessing the power of the Lord to save in life and death. When about ten or eleven years of age, I attended the children's meeting, kept by a *poor* good man, John Rogers by name; myself and some more were brought to enjoy the love of God at that early period, through his labours.—He met us in class while we continued steady; but after some months, I, and some others, trifled and lost the knowledge of God: but such was the Lord's mercy to my soul, that he followed me by the reproofs of his

spirit from time to time. I was often grieved at my folly, and distressed at the thoughts of death and eternity, especially in the night season; the day I got over in various amusements, with a large family and trifling acquaintance; but when evening came on my painful reflections increased, with the fear of dying in my present state; not daring to go to bed without prayer. I often asked the Almighty, with great sincerity and importunity, to spare me, thinking I would strive to be better; but when morning returned my best thoughts passed away like the early dew.

Thus I went on till about the 16th year of my age. When waking one sabbath day morning, I was struck with the thought of often resolving in the evening to set out to seek the Lord.—But I *now* felt a desire to begin that morning in good earnest; I did so, and cried mightily to Heaven for help; and *He,* who had long waited to give what I was unwilling or unprepared to receive, heard my cry, and increased my concern for salvation.

As soon as opportunity offered, I went to the house of a poor woman, a zealous Methodist, who gladly received me, and prayed with and gave me the best advice; and soon after took me by the hand to the preacher, Mr. Wm. Brammah, who admitted me into the Methodist Society on trial. I think it was in the year 1767; from *that time* I was enabled to *give up* all my *trifling acquaintance,* and put off needless dress, and sought the Lord with sincerity of soul; but I did not feel that distress which many do.

The Father of mercies dealt very tenderly with me. It was not long before I was enabled to believe that God, for Christ's sake, had healed all by backslidings, pardoned my sins, and restored my soul to his favour. Soon after I was exhorted to seek after purity of heart, I soon felt the need of this, and resolved to seek after this inestimable blessing. One day I purposed to retire and plead at a throne of grace, until I obtained it —many things hindered—towards evening I got into my room, and bowed my knees before the Father of

mercies, and in my poor way—(and yet in the best way I could) poured out my complaints and wants into his compassionate ear, who seeth in secret.—Several times I inclined to rise, thinking I should not get the blessing I wanted; but I began again and again to plead—till the friend of sinners magnified his mercy by giving me power to believe in the accomplishment of his promises; *and I rose renewed in perfect love.* I have often been astonished at the condescension of the Almighty, for surely a more ignorant and unworthy creature never tasted of his love. But O since that period, how hath my unworthiness been increased by sins of omission and commission. After a few months enjoyment of the inestimable blessing of perfect love, by giving way to a light spirit, and by reasoning with the enemy, I lost the evidence of this blessing; and I did it so frequently, that for some years I neither dared to say I had or had not the blessing of purity of heart. About the year 1775 or 1776, J. Blades came to Whitby, and was made a great blessing to many in the revival of the work of sanctification.—At that time my soul was again set free, and for some time I was carried above all sin—temptation and fear; I was ready to say——

"I cannot believe that I ever shall grieve,
That I ever shall suffer again."

But since that period I may say—

"O the infinite cares, temptations and snares,
Thy hand hath conducted me through!"

And how often have I held the shield of faith, and the blessings of salvation with a trembling hand. What heights and depths of the divine nature might I have enjoyed, had I been faithful to the grace given! And what great good might I have received, if I had improved, as I ought, a very painful dispensation of divine providence, in taking away, by a watery grave,

an only brother; and also in cutting off my expectations, in taking to himself a faithful friend and companion! Had I been that obedient child I ought to have been, I might have been a mother in Israel years since, instead of being only a babe in Christ. And yet through rich grace and free mercy, I have cause to bless God that I am what I am. I trust I have been creeping on in the heavenly road, and I now rejoice in the God of my salvation. But when I view the advantages I have had—favoured with pious parents—and in enjoying the company of such holy men as Mr. Wesley —Coke—Nelson—Brammah—Hunter, &c. &c. under my father's roof; and also—that mother in Israel, who was made a blessing to many, Mrs. Crosby. from Cross-Hall. Miss Bossanquet, (the late Mrs. Fletcher) was the first female that exercised in public among the Methodists in Whitby. She came from Scarborough to this place; and spoke to the congregation after Mr. Taylor had preached.—There was a multitude of attentive hearers, and surely it was a most blessed time.

After some months Mrs. Crosby came again, and Miss Hurrel came with her; and they were the means of many flocking to the house of God. Their labours *publicly* and *privately* were blest in town and country to numbers of precious souls. Mrs. Crosby, continued to come to Whitby several times for some years. She stayed with us in my father's house many weeks, and was a pattern of holiness in all manner of conversation. Her life and labours of love were of great use to my soul, and *I bless God that I ever saw her,* although I was brought to the knowledge of the truth, before I became acquainted with her, *yet* her *advice, reproof, instruction,* and *example* were rendered exceedingly useful, and might have been much more so, had I been more obedient to the spirit of God. She wrote to me many excellent letters—as also did that amiable woman Miss Richie, now Mrs. Mortimer, and many others; such were the advantages for remembering my creator in the days of my youth that I was favoured with the acquaintance and friendship, both of Preachers and

people that I should never have known but for a religious connection. When I look back on my singular advantages for spiritual improvement, I see cause for shame and great self abasement. But here I dare not stop, it would be like a quicksand, I should soon be like Peter sinking in the waves. But when I glance on the numberless mercies showered down upon me both temporal and spiritual from the Father of mercies through the Son of his love, I see my debt of gratitude inexpressible and it grows upon me daily.

"Oh to grace how great a debtor,
Daily I'm constrained to be—"

1780, I have gone on heavily some time past, I often loose the evidence of the Lord's purifying my heart, through evil reasoning, that I am ashamed and afraid to profess what God hath done for my soul, though I feel nothing contrary to love. On Friday last, while lifting up my heart to God in prayer these words came with power "*I am thy salvation.*" I was so penetrated with the love of God as I cannot express. Jesus the adorable Saviour was all in all. The language of my soul was—

"How shall I equal triumphs raise,
Or sing my great deliverer's praise."

I view the goodness of God towards an unworthy worm in giving me strong consolation, before he called me to pass through any particular trial—such as giving up a friend whom he sees good to take to the blessed regions, where all is quietness and assurance for ever; and their removal is a fresh call to my soul, to be quite ready.—My dear father has taken his flight, bearing a blessed testimony of the power of God to save. Aged sixty-seven.

He exhorted his six daughters to be spiritually minded. My dear mother was enabled to bear the heavy stroke.—

The first thirty-five years of my life was spent with my honoured praying parents, when I believe I was called of God to leave a tender mother, and all my relatives and friends, and unite with a servant of the most High, who was engaged in preaching the everlasting Gospel, as an Itenerant Preacher in connexion with Mr. Wesley. This was not done without much consideration and prayer. But the qualifications necessary for a Preacher's wife—the going in, and out before the people—and setting an example worthy their imitation with a sight and sense of my wants for such a station *affected me much.* I was ready to repeat the cry, "*Lord help me.* And blessed be his Holy Name he did so, I was enabled to cast my care upon him, believing he would fit me for whatever he called me to. I felt *much* at leaving a large *class of young women,* whom I had met ten years or more—with my *band sisters.* We were united in the bonds of love, ever glad to meet—but not very willing to part—though sure we still were one in heart.

Blessed be God for the joyful hope of meeting where parting is not known.—My Husband's first appointment, after our marriage, was by the Rev. Mr. Wesley, to the Isle of Man. This was a trial to myself and friends, yet I believe I shall have to praise God for it to all eternity.———

1788—August 17.—After spending some weeks at Whitby, and commending my dear mother, sister, and many friends and ourselves to God, we sailed for Newcastle, and got safe into Shields the next day. The 22nd we took coach, and arrived at Hexham about six in the evening; a friend seeing Mr. Holder, and supposing him a Methodist Preacher, came to the Inn and asked him to preach. The house was filled with attentive hearers, and the Lord blessed his word. On the 23rd we arrived at Carlisle, 24th at Whitehaven.—On the 27th we sailed for the Island; and after a stormy passage of three days, landed safe at Douglas. We soon had many friends to welcome us. *But every thing was new and strange to me. The people—their*

manners, language; I neither knew yes nor no, in their own tongue. In the evening we went to hear a Manx Preacher. I was struck with surprise in seeing the people flock to the chapel—the strangeness of their dress, with the unknown language of the preacher, all seemed to put me in amaze. But while I sat and reflected upon the goodness of God, in causing the Gospel to be sent amongst this people, through the means of a Missionary, sent from Englad, my heart and eyes were much affected with gratitude and love to God, and to his servant, *Mr. Crook,* who was the instrument of so much good here, though I had never seen the man.

Our first Sabbath was spent in Douglas, the public and private means were a blessing to many—their hearty singing—their Amens—and serious countenances affected me much. I was pleasingly dissappointed to meet with so many agreeable pious persons in Douglas, and the place appeared far more pleasant than I expected. But as there was no house for us—Mr. Smith, who is stopping a second year, advised my husband to take me into the country with him,—and one of the friends would prepare a furnished room for us, upon our return. Our first ride was ten miles to Castletown, we had a pleasant view of both land and sea;—the fields clad with corn, and a number of boats on the sea, with the men casting their nets for the fruits of the great deep.—These were subjects of profitable meditation. We had a blessed season in the evening. After preaching, the body band met, and a sweet spirit of simplicity ran through the people; they freely told of the Lord's dealings with their souls. We then had a short ride to *Ballafeason,* here we met with a few of our Lord's children, and had a refreshing time together. From thence up the mountain, to a place called *How,* here we could hardly understand one another, as they conversed chiefly in Manx.

The next day we rode to *Colby,* where the word was precious and prayer powerful. The day after to *Ballasalla,* where there are twenty-two in society. Mr. Holder preached in the morning being the sabbath-

day, and returned to Castletown to preach noon and night. It was a day I believe of general spiritual profit. The ninth, we had a pleasant ride to *Ballaclgue*, and had a good meeting. A young woman was restored who had lost her evidence. To thee O Lord be the praise. The tenth we came to *Ballacharry*. We every where met with kind friends, and what makes all things more agreeable our spiritual strength was renewed in waiting upon God. The eleventh, we crossed the Moor, and had a pleasant ride between the mountains to *Berrool*, and had a view of the Lead Mines, and were blest with divine favour. The twelfth, we rode to *Mylanailigg*, some friends met us here from *Peeltown*, and the Father of mercies was present while sitting together under the sound of the Gospel. The thirteenth, we were heartily received at *Peel*, where I spent a week, and met three classes. Sabbath morning while my husband was preaching from "*Whom have I in heavvn but thee*, &c." one woman was set at liberty, and many found a quickening of soul. The twenty-second, we had a difficult ride among the mountains to *Kerrowglass*, our Lord's presence made our way and place agreeable; twenty-third, we had a pleasant ride to *Ballaugh* and a good meeting. We passed the Bishop's Court, a pleasant situation indeed to look at; but what is this to the love of God in the soul of man. This in every state and place, makes its possessor happy. O for more of this in my own soul.

Sunday at *Kirkandrews*, we had some blessed meetings, The Lord was among his people, my soul was sweetly melted before him—

"I would praise thee O my God,
I would praise thee,
But where shall I thy praise begin."

I often stand and admire the condescension of the divine Being in the manifestation of his love to my soul, but I know it is all for the sake of him who died for sinners like me.

"He hath loved me so well,
As to lay down his life to redeem me from hell."

Nov. 3.—We came to *Douglas*, to the quarterly meeting or Manx conference, so called.—Here the Manx Preachers are examined, and an exhortation given to them. On friday and saturday we had a sermon in English and another in Manx, for there are many here who only understand one of the languages. On Sunday we had a love feast here, as also on the Sunday following at *Kirklonnon;* but such times for weeping, groaning, and crying aloud, I never witnessed before. What prayer and praises were there uttered! Blessed be God I found a spirit of liberty to cast in my little might. Though sometimes I wept, and sometimes was tempted to smile, and also to fear least some would go into fits, with the heat and crowd of the people. I feel constant need of the blood of sprinkling, to render acceptable my most holy services.

The 14th.—I got to my little habitation. I felt some exercise when my husband left me, but through grace, I soon found rest and refuge in the arms of Jesus.

"If all the world our Saviour knew—
Then all the world would love him too."

Oct. 22.—The word was truly precious, while Mr. Withim was preaching from Isa. 35, 8. "*And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the way-faring men, though fools, shall not err therein.*" O what an evidence had I, a poor worm, of being in *the way*. May I henceforth run in it with delight. How wonderful my adorable Saviour deals with me; a stranger in a strange land; far from my relatives and friends; in a room by myself—the things which appeared insurmountable, are plain and easy—His love overflows my soul, nor doth

a painful thought lodge in my peaceful breast. I am perfectly happy in my state and place, enjoying constant union with my Lord—and a kind husband which he hath given me. May I be truly a help-mate, that we may have cause to thank God for our union eternally. *I find our fixt time for meeting each other at a throne of grace very profitable.* Bless thy servant, O Lord, in his labours to the conviction and conversion of many precious souls, and to the edification and establishment of thy dear children; and may his own soul grow abundantly; bring us together advanced in holinesss, to the praise of thy great name.———

It is twelve years this month, since I was enabled to believe the Lord had taken full possession of my heart; the change I then felt was inexpressible, love, joy, and peace, overflowed my breast—

"Jesus all the day long-- Was my joy and my song,
O that all his salvation may see,
He hath loved me I cryed—He hath suffered and died,
To redeem such a rebel as me."

Of late I have felt more established in grace. I have had no doubt for some time of what the Lord hath done for my soul. I sink into him by faith, and feel Jesus to be my all. I well know I am inexpressible weakness, and very unworthy; but through the blood of atonement I am accepted. O that precious blood that bought my peace,—that redeemed my soul from destruction! What shall I render to the Lord for all his benefits—and for the unspeakable gift of his dearly beloved son. *I will* take the cup of salvation, and call upon his Holy Name. I have met with a dear soul here who was left a widow in the bloom of life; her husband was snatched away after a union of a few months—also after a few hours warning. O the blessedness of being ready. By this affliction she is brought nearer to her everlasting friend. We have had some good times together in conversation and prayer. O Lord let our acquaintance be for our mutual and eternal

profit, without thee we can do nothing, help me Saviour to eye thee every moment.

"Thine, wholly thine I pant to be,
The sacrifice receive;
Made, and redeemed and saved by thee,
To thee my all I give."

And to feel thou deignest to accept a feeble offering, does but increase my debt of gratitude, and bond of obligation. October, 1789. I have received a good letter from my Mother and Sister N——, wherein are expressed peace and resignation to the will of God. Friend of sinners bless and keep them, and all my dear Sisters, and Christian friends by thy mighty power. January, 1790. I have had many crosses and comforts since I wrote last—through mercy my soul breathing in and after God, I long for holiness. I feel the need of a greater conformity to God.———

April, ——. I have had such a view of divine love this Easter-day morning, under the Manx preaching, as made my heart like wax, and mine eyes a fountain of tears. O how was the bleeding sacrifice presented to me as newly *offered* and risen for the sins of the world. O my God keep the issues of my heart that I may never grieve thee more.———

July 13. We took an affectionate farewell of our friends in the Isle of Man, and landed in England that night."

I must though very reluctantly pass over a great portion of this excellent Journal, as I only intended to give short sketches of the characters introduced. Perhaps at some future period, the whole, or a considerably larger portion of it may be published. We find the writer among her friends—trying to be useful—adoring and praising God for his goodness. Not without some painful exercises of mind—on account of some who had lost that simplicity, spiritually, and heavenly mindedness which they formerly enjoyed, and

who had sunk into conformity to the world, in a way and manner which our Sister thought inconsistent with their holy profession. She writes——

"I have been tried since I came here to see a neice of mine, so increased in dress. This seems to be a predominant evil, it prevails among professors, to an alarming degree. I feel in danger of being bound in spirit, at her parents suffering it. Lord help me, in patience to bear what I cannot mend. I did think of writing to Whitby to desire my Sisters if they were fallen into the same snare, and determined to continue in it, that at least they would put it out of sight the few days I might be with them.

It grieves me much to see any so near me, so low minded and make such bad use of time, talents, and money, after all the Lord hath done for them. The reason why so many that know the Lord are not more devoted to him, is, an unwillingness to be singular. O that all who love God, did but love him with all their hearts, then their peace would flow as a river, and their righteousness be as the waves of the sea: then would they shine with the rays of the Deity, and give light to all around.—

I am sorry for the spreading evil of conformity to the world—among my dear Sisters and many more of my Christian friends here. How did the Methodists in Whitby shine in holiness and plainness of dress. O Lord prevent a further spread by given a conviction for what is given way to—and may all that have revolted return and shine with their former lustre.

Barnardcastle, August 30th.—A few days ago we came here, and have had some comfortable times, and what enlivens me much, we have met with some who love the Lord with all their hearts. It does me good to hear the people of God, converse about, a present, free, and full salvation.

October 24th, 1790.—Reading and hearing the word of God hath been sweet to my soul of late.—I feel gratitude to God for a singular answer to prayer. A while ago I heard of a friend being involved in a trying

circumstance—which was likely to be a great hinderance to her soul's salvation. This greatly affected my mind. I was enabled, by divine aid, to spread the affair before the Lord, with the parties concerned;—and though all things appeared dark, I knew he could hedge up—frustrate—and open a way for the good of *the soul* I was so oppressed for: I sought the Lord morning, noon, and night, with many tears: for days I seldom could ask a blessing or return thanks for my meat, but this was mingled with my prayer and praises. Blessed be God I received an answer to my satisfaction. O how was my soul led out in tears of joy and thankfulness to the God of my life, for his boundless mercy to me and my father's children.

"Of parents we came, who honoured thy name,
It was thy wisdom appointed it so."

All my sisters were brought to a sense of divine things in their youth, and joined the people of God. They all married to men who feared the Lord. But since then, in some, the fine gold has become dross. Friend of sinners speedily restore the fallen.———

Jan. 1792.—I am spared the return of a new year, and have been enabled to begin it in renewing my covenant with God. I have been afflicted, but the Lord helped me; and though I have had my mind much pained since we came to *Barnardcastle,* yet I have had many things to be thankful for;—particularly the work of God prospering especially at *Hexham;* but not like the revival in the Isle of Man, where six hundred were admitted into the society in two years.—

Scarborough, 1792.—We are blest here with union of spirit, both with preachers and people. This day I feel an increase of love to God and his ways.—I was favoured with a singular answer to prayer in the past week, for which I desire to be thankful. I have had many gracious manifestations of divine mercy of late, I believe my soul hath been making advancement in the road to heaven. I feel a more steady leaving my all

in the hands of God; and a more patiently passing through many little things I meet with in this vale of tears, painful to the mind. Here are wise sensible persons, yea rather superior in understanding and attainments; but they are truly pious, otherwise I should be afraid to pray, or meet classes before them. I wonder how such bear with me, a poor worm. But Oh what grace does, it brings the rich and great, the wise and learned, to be meek and lowly patterns of piety to the poor and needy.———

1794, *Douglas*, Isle of Man.—Before we left Scarborough, where we spent two years, I was blest with the company of my dear spiritual mother, *Mrs. Crosby*, her visit was profitable to me and to many. When I first heard of my husband's second appointment to the Isle of Man, all within me opposed it; indeed I thought it unreasonable in the conference to desire it: this did not arise from want of love to the people there; no, my heart was, and is still much united to them. But when the time came I had to leave my weeping relations and friends, strength was given for the day. We commended them and ourselves to God, and parted in peace, humbly trusting all things would work together for good: many prayers were put up for us and for Zion's prosperity. We arrived safe, and blessed be God with little crosses, we enjoyed many and great mercies. I feel the Lord alone is the centre of my soul, and the more I give up my own will, the more abundant is my peace. At present my heart is fixed—of God would I sing and give thanks—his word is precious, and his ways pleasant.———

July.—I have been in the south part of this Circuit with my husband, it hath been a profitable journey to my soul. Last Sunday, at a love feast, I thought I could live and die amongst the Manx people. The outpouring of the spirit of God was great. I never remember so affecting a season under the English preaching. Blessed be the name of the Lord, Zion hath lifted up her languishing head in that and many other places.—Four hundred have been added this

year to the society:—may they all be Israelites indeed in whom is no guile.

August.—I feel my little all at present cast upon the great I am; I have had a blessed time this afternoon in meeting the class I began five years since, when we were on this Island before.———

1795,—I want my thoughts more steadily fixed on the love of Christ, that I may drink deeper into this ocean that is without bottom or shore; I feel my want of launching out by faith into the deep; rocks and quicksands lay by the shore. This hath been a day of temptation and trial; in the morning I reasoned about something I met with disagreeable to nature, this exposed me to trouble and exercise of mind all the day. I was tried almost with every thing I met with. What a poor weak creature; none knows me but he that knows all things: neither could any bear with me but himself.

"O to grace how great a debtor,
Daily I'm constrained to be!
Let thy goodness like a fetter
Bind my wandering heart to thee."

Douglas, January 11. I have walked in sweet liberty the week past—to day is a Sabbath of rest. I have been enabled to pour out my wishes unto the Lord whose ear attends the softest cry. To have a God to go to—the privileges are better felt than expressed. May I be humble and thankful. Some are stirred up to seek the Lord here, three are added to our class. I rejoice in this, next to my own soul, the salvation of others. The cry of my heart is let Zion's borders be abundantly enlarged—with such as shall be eternally saved.

March 14. I have had a deep sense of the great love of Christ Jesus—in fasting forty days and nights—in sweating great drops of blood—and dying a painful and shameful death. While viewing these awful scenes, with their causes and effects, my soul hath been humbled

to the dust, while tears of love overflowed mine eyes. What a mystery is the birth, and death of the once crucified, but now exalted Saviour of mankind—O my God, my soul admires thy mercy and love to poor sinners like me—O that all would taste and see that the Lord is gracious! What a heaven on earth it is to know God and his resurrections power———

Douglas, April 12. I have spent a few days in the country with my husband, to profit of both body and mind. We had a wonderful Love-feast at *Kirklonnon* last Monday; such weeping, shouting, and praising God: as was most astonishing. The fire that broke out last year, continues to burn and spread here.——

While my husband was preaching from Luke ii. 28, 29, "*Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation.*" One woman who had lately begun to meet in class was enabled to believe in a reconciled God through a view by faith of the infant Saviour. A little while ago she was a gay, trifling, dissipated person indeed. Her spirit, temper, and dress are remarkably changed.

Manchester, July 28. Nine days ago we took an affectionate leave of our dear friends in the Isle of Man; the cries and tears of some of the people rendered my head unfit for a sea voyage. I never saw, or heard any thing like it before, in any preacher leaving a people. O Lord send them the help they need, and bring them to thy holy hill and dwelling place, to praise thee for evermore. Many spiritual and temporal blessings have I enjoyed on that spot of ground in the midst of the sea.———

Last Sunday, Mr. Benson preached from Ephesians, iv. 3, "*Endeavouring to keep the unity of the Spirit in the bond of peace.*" He shewed who they were, the Apostle was speaking to, they were *brethren*, made such by the convincing and converting spirit of God, also sanctifying and setting them apart for himself; then he shewed how these were

called servants, or brethren, on account of their office in the church of God—should keep their place, and attend to their work; and how pleased the master of the house would be, in seeing their diligence in their calling and employment. But on the other hand, how displeasing in his sight it must be, to see them, instead of casting the gospel net, for sinners, to be caught therein, they should be found throwing their nets about one anothers heads, and thereby entangling one another, and causing grief and trouble. After great enlargement in this way, he zealously enforced the exhortation of keeping the unity of the spirit in the bond of peace; and then affectingly enlarged on the blessed effects of living and dying in this union of soul. It was a time to be remembered by hundreds; tears were dropping from almost every face.

Sabbath morning, while Dr. Coke was preaching from Col. iii. 3. 4. "*Ye are dead, and your life is hid with Christ in God,*" &c. much power attended the word.—While he was speaking of the Saints appearing with their Saviour and head,—there was a wonderful moving among the people; one woman shouted out in an extacy of joy.———

1796, *Whitehaven.*—We have enjoyed blessed times, and seen much good done since we came to this circuit; but *Carlisle* is turned to vain gangling. May the Lord give the wisdom of the serpent and the harmlessness of the dove to my dear husband, who has to stand between contending parties. Glory be to God, in the midst of the cross I have been comforted. I have found liberty of soul *in my little way of public duty.*———

October 18.—Sunday last in meeting my class I was much affected with a sense of divine love—and love to the precious souls present, particularly while talking to them about conformity to the world. Indeed there are few who are willing to see the evil of superflous or ornimental dress. How plain is that language, 1, Peter, iii. 4. "*Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of*

the heart," &c. O how pleasing the snare here presented to youth——"I don't mind my dress," saith one, 'only my heart be right;" true, but if the heart is with God, I don't believe the mind and hands will be employed in changing the forms of cloth with the world. Our blessed Lord hath given us a rule for faith and practice; and is it possible the spirit should lead one way and the word another? My soul is burdened to see the spreading evil among us. Lord help me so to live as I shall wish I had done when I come to die. I am persuaded, if by grace we loose not our relish for the things that are sinful in life, death will be an unwelcome messenger, for it will admit of no taste or smell for any earthly enjoyments. Thanks to my adorable Saviour, I see that amiableness in him that casts a veil over earthly charms, "*When the Lord giveth quietness, who is he that can make trouble.*" I have been poorly in body, but have had great peace of mind; I am striving to get an increase in meekness and patience. I want a more watchful spirit over my thoughts, words, and actions. I want that—

"Sacred awe that dares not move;
And all the silent heaven of love."

1797.—Many hath been the exercises my Lord hath brought me through these few months past. We have met with trials from an unexpected quarter; but what is man, or what are we without a watchful spirit, and praying heart.

"Keep me, keep me, King of Kings,
Under thine Almighty wings."

Truly there is no safety but in thee, and none unchangeable but thyself. These words of late have been of great use to me—"*Jesus Christ the same yesterday, to day, and for ever.*" But the storm is now over; and the great matter is, how was I kept in it, and what profit have I got from it? have I not missed the right

mark by sinking into too great dejection of spirit? I also wept too much. O Lord deliver me from needless sighs, groans, and tears. I feel a great propensity when I meet with things painful, to weep much, indeed grace doth not destroy, but refines the sensation, and makes our feelings more quick.

"But weaker than a bruised reed.
Help I every moment need."

In the midst of the cross we have had many mercies, spiritual and temporal, amongst a kind people in *Whitehaven*, and blessed be God some increase in number; our *parting* was truly affecting, especially the class I used to meet, and the children. I commend them to thee Almighty God; keep every soul unto thine appearing, and bring us all to praise thee through one eternal day.———

Burlington. After spending some time at Conference, and with our friends at Whitby, the Lord brought us to our appointment, I felt a deep sense of my weakness and unfitness to take the place of that good woman Mrs. Stevens, who had met two classes, and had been blest in her labours. After some weeks my mind began to revive and I found liberty of soul in spiritual exercise, in my little way; and he that doth not despise the day of small things, hath in mercy looked upon me and given me many blessed seasons amongst his dear people here. *Bless the Lord O my soul, and all within me praise his holy name;*

"Had I ten thousand hearts dear Lord,
I'd give them all to thee,
Had I ten thousand tongues, they all
Should join the harmony."

And yet how strange I do not feel those faculties and powers I have given me, so constantly and zealously engaged in divine things as I ought. I have daily need

to be stirred up to diligence. I have cause to fear I do not improve my talent to the utmost. I may be saved; which blessed be God through Christ I have no doubt of, and yet fall short of many degrees of Glory, by dealing with a slack hand. I know grace is purchased and freely given by my adorable Saviour, yet the diligent hand maketh rich. O that I may be more attentive to that still small voice, which is not heard in the clamour of nature: which only silent souls can hear.—

1798. Hitherto hath the Lord helped me, and my debt of gratitude daily increases to the author of all my mercies. Many and valuable are the blessings I enjoy. God of love,

"How do thy mercies close me round,
For ever be thy name adored;
I blush in all things to abound,
The servant is above her Lord."

I am favoured with very agreeable Christian acquaintance. We have profitable times, in preaching, class, band, and prayer meetings, in visiting the sick I have been much engaged.

May all I do below, at home or abroad, be done unto the Lord. For some months past the spirit of prayer hath been given to some precious souls, for a revival; and glory be to God the answer is come down; the barren wilderness in different parts of this Circuit is become a beautiful field—particularly at *Flamborough* and *Wansworth*, and in other places souls are brought to God; thanks to my Redeemer's love, my soul doth magnify the Lord and my spirit doth rejoice in God my Saviour. Nothing rejoices me more than the prosperity of Zion. Eight have lately joined my class, the Lord make them pillars in his house, to go no more out.———

1798.—Of late I have had both crosses and comforts. My Lord was wounded in the house of his friends; why should I complain—a sinner saved by grace. I feel an increasing freedom of spirit with the dear people here,

we love as brethren; and have profitable seasons together, both in public and private. How good is the Lord to such an unworthy creature, in bringing me into such a line of life, so advantageous for spiritual improvement.

Thanks to my Redeemer's love, my mind aspires heavenward. I am surrounded with kind friends, and what is more, our spiritual union increases. For thirty years I have enjoyed class and band meetings, and I think they were never more profitable than this year. At Burlington-Quay, such a spirit of liberty and simplicity hath been given, which made our duty our delight.

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1799.—The Saviour of sinners is still willing to help an unworthy worm.

"Thy daily mercies, O my God,
My rising soul surveys;
Why my cold heart art thou not lost
In wonder, love, and praise."

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Scarborough, October, 1799.—After six year's absence, we are brought again amongst our old friends into this part of the Lord's vineyard. I hope and pray it may be for some good end. Lord increase my faith. We have had profitable seasons since our arrival here.—

1800.—I have been tried in a close quarter, my dear husband has had poor health most of the winter. Through mercy my mind has been kept in peace, trusting in the Lord to spare his useful life, and yet make him a blesing to thousands. If I know myself, I only desire life that it may be devoted to God. I wish and long to improve my moments, and mercies, spiritual and temporal. O *time,* swift winged, how do thy moments pass away.

1800, May.—I was called with my other Sisters, to attend our dear Mother in her last sickness and death. It was a solemn time, a time of great affliction to her, and sorrow to us, though her mind was greatly supported. She was strong in faith, giving glory to him that had bought and washed her in his precious blood, and kept her a witness of his power to save, for many years. It was a great privilege to attend so valuable a parent in her latest moments, after hills and seas had divided us.——Though she suffered much, she was sweetly resigned to the divine will; while the pins of mortality loosened, her confidence in God strengthened. She had known and loved God for more than thirty years. Though Satan was permitted to buffet her once or twice sharply, yet the Lord lifted a standard against him. July 12, 1800, the happy spirit took its flight to regions of eternal day.———————

1801. I am still surrounded with blessings spiritual and temporal. The friends here both in town and country, are kind and we spend our days in peace, and the work of God prospers in different places in the Circuit. Many are stirred up to seek the Lord, and some have found peace. A goodly company have been added to the society. I find class and band meetings exceedingly profitable.

1807. We have once more returned to our old friends in the Isle of Man, and were received with floods of tears and many hearty welcomes. Blessed be God for a willingness to cross land and sea for the gospel's sake—— I feel myself a short coming creature; every moment Lord I need the merit of thy death, and through divine mercy every moment I feel its blessed effects. This day while pouring out my complaints into the bosom of my Lord, the throne of grace was easy of access. My heart was softened, my soul felt more of the mould of love, with a sweet hope of salvation for all my dear natural connections; their souls often lay near my heart———

1808. A happy union of spirit subsists between the English and Manx Preachers, and the people, the work of God prospers; and many are brought to the know-

ledge of the truth in the south and north parts of the Island.———

1809. The blessed work continues to spread, and a goodly company are added to different societies, above twenty in our class. I am ready to say with Mary "My soul doth magnify the Lord and my spirit doth rejoice in God my Saviour." I believe we have the approbation of heaven in coming a third time, to visit our old and new friends in the Manx land. O how short sighted are we; how often do the things which we think make against us prove our greatest blessings. What a trial above twenty years ago when that man of God, Mr. Wesley appointed my husband to this place; But I believe we shall have cause to praise God for it to all eternity. I feel great love to many on this spot of earth, and am much united in spirit to these I meet in class and band.———

1810.—A few months ago we left *Douglas* and came to *Ramsay*, the north part of the Island; for some weeks I mourned at times as a mother bereaved of her children; particularly for those who used to meet with me in private. One time being much affected, I was powerfully struck with this thought—who brought me hither? was it not in some measure against my own will? who gave me these souls to meet in class—was it not the Lord? Ought I not rather to be thankful, than mourn; I felt at that moment such an offering up my all to Him, from whom my every mercy flow, that my soul was filled with love and praise; and I enjoyed a blessed prospect of meeting my dear friends in the realms of bliss, where parting shall never be.——

August, 1811.—My soul rests in the will of heaven, the Lord is my portion, therefore I do not lack any good thing; the throne of grace is accessable. I can approach, through divine aid, in simplicity; and pour out my complaints before him, whose ear attends the softest prayer.—I think I never felt a more firm and steady dependance upon the promises, they are yea and amen to my soul.———Adored be his name for ever, I have no doubt but—

"I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore."

I feel this morning an offering up of my soul and body afresh to thee, O Lord, who hath bought and washed me with thy blood.———Blessed be God for the good news I have received from England, of one of my Nephews beginning to seek the Lord; my heart rejoices, it is more to me than thousands of gold and silver, to hear of my friends embracing the truth.——

September, 1811.—We are staying a third year in *Ramsay*. What hath the Lord done, and is doing for the once feeble flock here?—a good house building in a favourable situation—the society increasing, and preachers and people all united: we live in love, and the God of love and peace is in the midst of us. I think we may say with the Poet——

"Our souls by love together knit,
Cemented mixt in one."

I believe I shall never forget my happy days amongst the dear people in both the north and south parts of the Island. The Lord reward them for their love to me and mine.———

We received a letter from Brother Maxwell, giving us an account of my dear Sister Richardson's poor state of health—she wants to hear from us, feels great need of our prayers and instructions. I feel much on her account, and at our distance from her. May the Lord give *me* a resigned will, and *her*, perfect peace.—

We have received a further account of my Sister's affliction, she is getting much worse and never expects to see us more in this life,—she expresses her strong affection for us—but wants a clearer evidence, and a stronger manifestation of the love of God.———

November, 1811. The painful yet pleasing account reached us of our dear Sister Richardson's taking her everlasting flight to the regions of eternal day—her last words were "Victory, Victory," "Come Lord Jesus." My dear George has seldom if ever laid one night in bed without being up and on his knees praying for our dear Sister, and I believe that morning *she* took her flight, after he got up as usual and bowed before the Lord, (he had such a sense of her departure, that he no more viewed her in her afflicted state, but as having joined the blessed throng in the upper and better world.)—He said to me Sister R———is gone. We did not then bear her up at a throne of grace as before. For some days we had no information, (the Packet being stopped by the wind.) I said to him now if my Sister be in a state of suffering, and we do not pray for her, how painful. He replied *"She has taken her flight,"* Some days after this we heard she was taken away at the time we ceased to pray for her.———

Some time ago the preaching-house was opened by Mr. Holder and Mr. Stevens, one preached in English and the other in the Manx language; crowded congregations attended.———

August, 1812. I have been much affected, and greatly blessed under the word preached at Leeds during the Conference.——

1813. The friend of sinners is still my helper. We have spent some months in our new appointment *Wetherby* Circuit, and have seen some souls brought to God in different places."———

1814. We find them at *Thirsk,* where they had travelled before. *Mrs. Holder* speaks of finding some of her spiritual *children* standing fast in the Lord.———

She writes March 2. "My debt of gratitude grows upon me daily. I am surrounded with every comfort in life, and spiritual blessings descend on my own soul and others. The work of God prospers, many are brought to seek salvation—some are brought into liberty, and are rejoicing in pardoning and sanctifying

mercy. I feel religion here as in the Isle of Man of a uniting nature, to God and his people; I long for a greater degree of it, that I may be filled with the Spirit's fulness. I have felt much for the Missionaries that are gone into the East, that have lost their head in the death of Dr. Coke; wonderful are thy ways Parent of Good———I bless thy Holy Name I trust I am increasing in meetness for my heavenly home. Last Sabbath, such a ray of divine light shone upon my mind as I never remember to have felt before in these sixty-three years of my life.———

August, 1817. We left *Thirsk* after spending three years, and seeing numbers brought to God—and the Society in a prosperous state.

Tanfield, January 1818. This morning I have been taking a view of the numberless mercies the God of heaven hath showered down upon me, till my heart, and eyes were sensibly affected, yea overwhelmed with a sense of divine goodness.—I never felt so much of the truth of what my dear Miss Richie now Mrs. Mortimer wrote to me thirty-six years ago, "*Temptations*" she said "*You may feel thick as Autumnal leaves which strew the ground; but keep the eye of your mind fixt on the sun of righteousness, and you shall pass through all unhurt.*" I have in a measure lived in the use of this blessed advice.——

June 21, I bless God I find it very profitable to spend some time with my dear husband in the Circuit. He gave notes of admittance to twenty-nine in one place, five and six in another, three and four in another, and so on. Several were brought into liberty at a Love-feast at *Gurethorpe*."

In August, 1818. They returned from the Itenerant work. Soon after which we find them at *Whitby*—and I have a long and well written *record* by *Sister Holder*, of the mercies of God during the thirty years of her Itenerating with her husband—with her views and feelings, upon the success they have had in every Circuit where they laboured, *her* expressions of gratitude, and pecu-

liar feelings in being brought to the *same* habitation she left.—She observes "Since I came under this roof what powerful seasons have I had in reflecting on the number of Preachers and people who have taken their flight to an eternity of bliss. I sometimes think I feel great union with some disembodied friends. Most of my companions have escaped to the regions above. I am spared to take a brighter polish, and to learn some useful lessons, I had not known before."

The following letter from Mrs. Holder, will more fully explain her views and feelings, relative to the work in which she has been so long and successfully engaged.

Whitby, Feb. 11, 1825.

Mr Taft,

Dear Sir,

You requested me to give you some account of my religious experience, and public labours in the work of the Lord. I have given you some brief outlines of the Lord's gracious dealings with my soul; and of our various travels and success in the great work in which my dear husband has been called to labour; you will easily perceive that I have studiously avoided speaking of my poor labours in the work of the Lord; the reason of this is—I have done so little, that it is not worth a name or place among those holy and useful females, who have *laboured much in the Lord.* I have no doubt there are some *now,* as well as in the Apostle's day, that are called by the Lord to speak in his name. Mrs. Fletcher, Mrs. Crosby, Miss Hurrel, Mrs. Taft, and some others, have been eminent in their day for piety and usefulness, and many no doubt will be their crown of rejoicing in the day of the Lord. Mrs. Crosby I was well acquainted with; she often visited us at Whitby, and was made very useful both in her public and private labours here, and in the neigh-

bourhood. My method, as you know, was to give a word of exhortation after my dear husband had finished his sermon, or to pray, as I felt led by the spirit of God: and I must say, the Lord has owned and blessed my feeble efforts, to the spiritual profit of some precious souls.—To God be the praise. Wishing you much success in all your endeavours, for the glory of God. With love to Mrs. Taft, accept the same from

Yours in Christ,

MARY HOLDER.

MADAME LA BARONNE DE KRUDENER.

THE ministerial labours and extensive usefulness, the deep piety and unbounded liberality of this woman, for upwards of sixteen years, has been the cause of pleasing astonishment, and unceasing thankfulness, to thousands of pious Christians of various denominations. The great head of the church, whose way is in the whirlwind, and his footsteps in the great deep; whose prerogative it is to save souls from eternal death; and who is pleased to choose his own instruments to accomplish his gracious and benevolent designs; gave indubitable proofs, by clear and infallible signs following, that this greatly gifted, and highly exalted female, was his honoured instrument to do *a great work in the world.* She was not disobedient to the divine call, but entered the field of labour and of conquest; and she never quitted the post of duty, however dangerous or difficult, until her divine master said unto her "*It is enough, well done, thou good and faithful servant,*

enter thou into the joy of thy Lord." When we take into the account the country in which she was born, a land of darkness, and full of the habitations of cruelty; a land in which infidelity so lately almost universally triumphed, with scarcely a ray of gospel light to clear the horrid gloom. The manner also in which she was educated, taught from reasons earliest dawn, to regard, as only essential, those light and vain accomplishments, which were considered as absolutely necessary, in order to move in those circles where God was dishonoured, and where his religion was constantly despised; where every thing tended to feed the native pride of the human heart, and to strengthen all the bad propensities of the soul. And yet this extraordinary female became awakened to a sight and sense of her sin and danger, and sought and found divine mercy through the blood of the everlasting covenant; and feeling an ardent, flaming, burning zeal, to save souls from death, was moved by the holy spirit of God to follow sinners—

> "With cries, entreaties, tears, to save—
> To snatch them from the gaping grave."

She not only actually engaged in the great work of preaching the gospel, but was made the honoured instrument in the hands of God, to awaken and convert to him, great numbers in those dark countries in which she laboured, and all this in such a manner as to convince all who are not blinded by prejudice, that God hath granted unto some of the female sex a commission to preach unto the Gentiles, the unsearchable riches of Christ. The whole of her experience corresponds circumstantially with the experience and call to the great work of the ministry, those who have been raised up in this highly favoured land. The public papers have announced the death of this holy woman; which event took place on Christmas day, 1824, at *Karasubasar*, in the *Crimea*, after a painful illness, which she bore with great resignation, supported by the full assurance of

hope. The following sketch of the character of this female is taken from the New Evangelical Magazine, for the year, 1819—Page 41, 85, 196.

"LETTER FROM MADAME LA BARONNE DE KRUDENER, TO MONSIEUR DE BERGHEIM, MINISTER OF THE INTERIOR, AT CARLSRUHE.

(At the close of last number, we mentioned an interesting letter from Madame de Krudener, to Monsieur Bergheim, Minister of the Interior, with a printed copy of which we had been favoured: and we now proceed to lay it before our readers. This lady is a native of Riga, and having in early life been endowed with beauty and talents, she figured away in all the gaity and dissipation of Paris. With the circumstances of her conversion, which took place about ten years ago we are not particularly acquainted. But from that period, she has been devoted, we are told, in soul, body, and spirit, to the service of her adorable Redeemer, whose cause she pleads with an energy that is almost irresistible. We do not mean to deny that there is a portion of enthusiasm about her. She considers herself to be invested with a special Mission, and therefore, wherever she goes she points sinners to "the Lamb of God, who taketh away the sin of the world." Though privileged with a princely fortune, her liberality to the indigent is as extensive as her zeal—and her enemies say, her generosity exceeds what prudence would dictate. A character like hers cannot fail of exciting attention, and wherever she moves she is surrounded with multitudes of the poorer classes of society, who listen to her teaching with great avidity. For the last three or four years she has been entreated to withdraw from almost every town in Switzerland: and the matter having been represented to the Diet, she has been under the necessity of appealing to the public in her own behalf. The following letter was written and published with that view; and callous indeed must be the heart that can read it without emotion! *Madame de*

Krudener is now upon the Continent, what George Whitfield, a century ago, was in Britain; and we look for similar effects from her ministry. She has been the successful instrument of arousing thousands from the sleep of death, and pointing them to the cross of Christ, as the only way to escape from impending destruction. Some particulars in her letter have an illusion to the deplorable state of poverty and wr tchedness entailed on the Swiss and German peasantry by the late war.) EDITOR.

(Now first translated from the original French)

Grenzacher Horn,
Feb. 14, 1817.

Sir,

PERCEIVING myself publicly accused of having resisted the ruling powers, a thing repugnant to that spirit of peace and meekness I recommend to all, and which ought to form the basis of my conduct, I feel myself compelled, for the first time, to break the silence I have hitherto invariably observed, notwithstanding all the injustice, outrages and persecutions to which I have been subjected, but which the Lord has given me grace to endure with patience, and often with joy. I therefore declare, that I have never acted contrary to the ruling powers, except when they, by their measures have opposed commandments for which I ought to have a still higher respect, as coming from God, and to which it is my duty, even at the hazard of life itself to adhere. It is on this account, that notwithstanding the prohibition of the Bailiwick against affording to any class of persons an asylum, either at my own house, or rooms I had hired in the vicinity, and where on the commencement of my stay in this country, I was allowed to shew hospitality, I could not, without criminality, on these occasions, have yielded to such injunctions.

Did you, Sir, but know the calamities by which

these countries have been overwhelmed, you would readily conceive of my situation. Judge for yourself, whether, at such a period of desolation, when thousands were wandering about without employment and the means of subsistence; when I beheld mothers exhausted with hunger and grief, casting their poor infants at my feet, telling me the bitter trials they were undergoing, and pointing me to the Rhine in their deep despair—judge, I say, Sir, whether, in such circumstances, I could refuse them a shelter. At other times there were seen old men, expiring, who had with difficulty crawled along to the Asylum, where the fear of God, rather than of man prevailed.

At other times, (I recite only facts) came sick persons, suffering acute pain, but knowing that, by the name of Jesus Christ, prayer should obtain them healing. At other times pilgrims in their way to *Notre Dame des Hermits* of so great an age, that had I been among savages, (by whom hoary hairs are treated with respect,) I should have needed no better defence than such aged attendants. Some of them, I assure you, I saw, of the age of ninety years. How then was it possible to send away persons, who either came to me for relief, or who arriving at too late a period to persue their journey, required a temporary accommodation. Besides, Sir, you already know that none are admitted into your country, unprovided with an express License, without the payment of a heavy fine. Whenever it was practicable and time allowed, I sent to procure such License, but distance oftentimes made it impossible to do so. I repeat it, my conduct in any uncivilized region would have stood in need of no apology, and is at variance only with regulations, condemned at the sole tribunal I acknowledge, that of the living God. I am ready, Sir, to prove to you, that the actions which have drawn forth against me the apprehension of your government, were such as I could not avoid, unless I had renounced the religion in which I had been educated, and which regulates my conduct, and I have too high an opinion, Sir, of your virtues, not to feel con-

vinced that you would, in similar circumstances, have done the same things.

Another particular causing displeasure to the government, is, that I did not send away to their pastors, such as came disclosing to me the anguish of their hearts, and desirous of prayer on their behalf. To which accusation I answer, that such persons frequently came from a distant country. Sometimes they were sent by the pastors themselves; they were afflicted and tormented by remorse, almost to the very brink of despair, At other times there were persons who had no religious instruction, wholly irregenerate, whilst others went not to church, poverty putting it out of their power to procure decent clothing, an occurrence which more frequently happens than could be supposed in Protestant Parishes. Besides the description of persons already noticed, there were also Jews who were struck with the excellency and beauty of the Gospel, and finally Priests and Pastors themselves, with whom I prayed.

Accustomed for years to have people of every class opening to me the profoundest recesses of their hearts, and continually sending to Catholic Priests those who had lived long without confession, how could I have dared to send back the multitudes which I saw visit these districts. It was not I who called them. The Lord alone could communicate to them, power and grace. To him alone it belongs to perform the miracle of conversion; he makes use of whatever instrument he pleases in this work. He has appointed none to be preachers, but has said, whoever pleases to be his disciple, let him forsake all, deny himself, take up his Cross and follow Him. Then shall he draw souls to his divine Master; he shall have the unction of the Holy Spirit, and be united to the true church, shall see miricles of conversion, and miracles of every kind; he shall be covered with opprobrium, with lies and calumnies, shall be hated of the world, and pray for his blind persecutors. Then and not till then, may he become a Preacher. It is on this account St. Jerome has

said, "Every child of God is a Preacher, but every Preacher is not a child of God."

It is the whole life of those who devote themselves to this sublime ministry, that must speak with eloquence. They need not ascend the pulpit: they pray, and suffer, and obtain all. They live only to love and glorify their divine Master. Oft times they are without country and asylum. They leave behind them earthly pleasures, but they have happiness of a different kind. They taste celestial joys; their asylum is the favour of their God, who is their high tower. Thus privileged, how should clamour or hatred move them. They fall asleep like Stephen in the midst of the stones that are cast at them, and behold like him, when falling asleep in Jesus, the high visions of eternity.

Such is the church which ought to be formed, and is forming, while the social edifice, ready through the policy of the kingdom of darkness to fall to the ground, presents to view only a train of iniquity, a tissue of deceit. Nothing has ever had life and stability but that which the living God has approved. He only who created the mind of man, knows what is adapted to human society. He only can give laws. Woe to the states that forget Him! He turns from them with hatred of their iniquity. His eternal laws are holiness of life and benevolence of heart. Hear the Prophet, "Share thy bread with the hungry, take unto thine house the afflicted wanderer, when thou seest the naked clothe him, and hide not thyself from thine own flesh." Isaiah lviii, 7.

Every one is not resting on the Rock of Ages, or the corner-stone shall be bruised. The time is come when all that is flesh, shall perish, when human inventions, and works of the creature shall come to an end, for, "The heart of man," saith the Prophet, "is desperately wicked." What then is to be expected from man, an outlaw as he is, and, in consequence of the fall, in a state of condemnation? It is as regenerated, and at the foot of the Cross, he can alone recover his dignity, and those states only which are founded in the

eternal basis of the will of the Most High, and of the commandments he has given are the objects of his special protection.

He comes, himself, to resume the reins of government, even He whom the whole earth would dethrone. He who sits above the Cherubim, and reduces to dust the insignificant being that would rise up against Him. For a long time he has had compassion on these blind people. He is patient because he is eternal, says St. Augustine. At length his forbearance comes to an end, the audacious mortal who resists him is swept from the earth, and the wind of destruction carries him away to the dread tribunal. The time is also arrived when the kingdoms of the earth shall cry out, and shall be answered only in storms of divine vengeance.

Yet it is his will, to save such as must be saved. It is then of himself, the Eternal, we must enquire, (were it lawful to do so) why he has still his chosen people, why he has still, in the midst of the tumults which agitate the world, messengers of peace; why that ancient mercy which desires not the death of the sinner, is still continued; why, in the exercise of a love so vast, so superior to the grovelling conceptions of man, he still, as in this language addresses him from the Cross, "My son, give me thine heart," and suffer thyself to be snatched from the abyss.

It is at the foot of that Cross, Sir, I have learnt to smite upon my breast and to love Him. I have heard that voice which can make the sun grow pale, and which disdains not to address man. How could I resist it? I have wept over the crime of my ingratitude, in not having before loved that God, who called worlds and man into existence, only to be subservient to the grand manifestation of his love. From that time forth I had no other thought than his glory. My only need was to love him.

Hence the appeal, which has been evermore made to the hearts of such as are charged with this embassy of love, to look to heaven alone—to bear away, as a torrent, all the souls capable of one day enjoying

heaven—to cause them to renounce in the name of their God, the crimes of earth, to see placed in their forehead the seal of adoption and of happiness, and to leave to earth and hell their portion, consisting of hatred, mockery, and outrage.

After this, let them feel indignant or not, that the Lord should have accomplished great things by a woman. Whether she be hated exceedingly, or accused of being too much beloved, is alike indifferent. She prays for those of whom it is said, that it were better for them that a mill-stone were about their necks, and that they were cast into the depths of the sea, than that they should distress one of these little ones that believe in Him, the Almighty. The love of Him she declares to be the great bulwark, which nothing shall eventually overturn, and that there is an insuperable energy in the faith of these words, "All which ye shall ask in my name ye shall receive."

Yes, I have all, in possessing the favour of my God —withhold from me, if you can, by any human power, those who have experienced that every prayer of this persecuted woman has met a gracious answer.—When, six months ago, I was desirous of obeying the orders of the government of Baden, which prohibited the reunion whereby different disciples of the Lord were held together under my protection, I used every effort to conceal myself on the days prescribed, in country houses; multitudes of people found me out, notwithstanding the extreme desire I felt of enjoying a little respite from my labours.

To the Lord, then, it belongs to command, and to the creature to obey. It is for him to explain why the feeble voice of a woman has been made to resound in the ears of the people, has made so many impious persons bend the knee in the name of Jesus Christ, has stayed the arm of the wicked, caused unfruitful despondency to dissolve in tears, has sought and obtained by prayer, means wherewith to nourish thousands of starving persons as in the desert, and has announced in these countries alone to more than 25,000 souls, the

unbounded love of a God of mercy, who opens in his bosom an asylum to these outcasts, rejected and forsaken by the governments, and by mankind. There was wanting (as it appears to me,) a mother to take care of the orphans, and to weep with the mothers—A woman brought up in the abodes of luxury, to tell the poor she was far happier on a bench of wood in serving them—A woman humbled by her sins and her errors, to declare that she had been the slave and dupe of earthly vanities, who should despise none—one, simple and not dazzled by the glare of false science, and who might confound the most wise, by shewing them that she learnt the most profound secrets in loving and weeping at the foot of the Cross. There was wanting a woman, who having had all of an earthly nature, might be able to say, even to Kings, that "All is vanity," might sacrifice the illusions and idols of the drawing-room, and blush at having ever had the desire of shining with such miserable talents. and so small a portion of wit.

I think I need not say more in the way of justifying my conduct, in having taken care of the poor, although there are some (les employes de Lohrach) who say, that I ought not to have done so. In another age, there had been no necessity for entering upon a defence, and in the least enlightened age, which eclipses philosophers, and which they deem so little enlightened, this had been superfluous. Catherine de Sienne, (to whom assuredly I have not the audacity to compare myself) when she preached to whole convents, and saw around her multitudes turning from the error of their way, and seeking an interest in her prayers, was laid under no obligation of making any defence of her conduct, nor was she banished for it.

What avail us the so-called luminaries of our age, or liberality of sentiment, if we are forbidden to nourish, clothe, or lodge the poor, defend their rights, or offer them the consolations of the Gospel. I know, indeed, that hell ever rages and fumes when charity is active, and when Christ the living God, every where

so basely deserted, is thus duly confessed and honoured. But, mingled with the mass of the unregenerate, has he not always had some living saints, and has not this Zion, so dear to his heart, though concealed under the veil which hides her from the gaze of the impure, always had an existence? Besides, the time is at hand, when the Lord will come, as the Lion of Judah, to cause the proud to tremble, and as pastor of the only flock that knows his voice, as the divine spouse, who will cause songs of joy to resound from the church triumphant, he comes—and the famine which wastes the people, is the St. John, which preaches repentance, and precedes his advent.

I have announced at his command the great calamities which will shortly overspread all Europe. Abundant testimony you may have to satisfy you of my having announced them in many countries, and that the disastrous events that has transpired, have confirmed the production.

After what I have now said, you cannot doubt, I conceive for a moment, of my never having been led from any earthly consideration, to remain in your country. Common sense alone, Sir, is, I think, sufficient, in order to see that men can neither impart to me, nor take away any thing, except it be that persecution which is the chief paradise of the Christian. And from my heart, I thank those who have employed it against me. It is the broad seal of my mission. And the Sacred books themselves declare to you that the Lord employs women as his instruments, when he is bringing about the deliverance of his people. I have been resting on no human power. I complain not: I have endured outrage and calumny, praying and weeping for those who hated me. In following the footsteps of God, we have only to love and suffer.

I knew before hand all the plot that had been formed, in order to carry off the children and old men from under my protection. Defenceless indeed they were, as to human power, yet guarded by the Most Holy. I would on no account quit the post he had confi-

ded to me, and in spite of all these wicked machinations, the angels of the Most High being their guardians, they are still safe in the dwelling whence the Gazette has announced their expulsion. No human power has been able to banish them from it, for the Lord had sent them thither. True, indeed, a number of young people, and in general inhabitants of Switzerland, who could produce every title to respectful treatment, were torn away with violence, not to say cruelty. They were not permitted to stop a day with me: they were driven away, yet not ignorant of the motives for their being persecuted; and it was affecting to hear their young voices singing their songs, in the midst of the ruffian military which surrounded them. But though the Rhine were stopped, the inhabitants of the Alps, like the eagle lofty in its flight, have sought me out. They knew not even that I was on the territory of Switzerland. Thus have they exposed themselves to new dangers.

I have further to remark, Sir, that it is a base falsehood, issued by the Newspapers, when they designate the multitude as idle vagabonds, at a period when none could find employment, when thousands sought it with groans, when all manufactures were brought to a stand, by a series of misfortunes overtaking covetousness and selfishness, but which have taught the poor and industrious to seek the Lord, and confide in Him alone. For talking of thieves as these journals have done, the wonder is that the whole country was not over-run with highwaymen.

Instead of encouraging idleness, Sir, I have declared it as a matter of reproach, to a city so populous as Basle, (the place where I am hated, and where these plots have been hatched, of which I have before spoken) that they have not been more attentive to the interests of the poor, and that employment has been diminished instead of being increased to them. But the poor are left to the care of the poor in villages, whilst the rich in Basle have the care of the rich. Dependance has been placed on certain charitable institutions, which,

in fact have quite extinguished any benevolent disposition that may have existed before. Multitudes of needy persons came to ask bread from me, out of this same Basle, where provisions was said to have been made for all their necessities. I very well knew it was quite impossible for any government to provide for all, at a crisis of general distress, and had I been intimidated by reproaches, the Rhine, which swept away dead bodies; the black forest which re-echoed the cry of the needy, and so many despoiled Cantons, would have cited me before the tribunal of God, for having revered your authority more than His.

Yes, more than once have I wept with distressed mothers, have thrown myself on my knees with them, more than once prostrating myself before the God of the poor, and the God of my heart, have I said to him weeping—Awake, awake, O my God, the dead, since the living refuse to obey, refuse to practise that virtue of charity, of mercy, so pleasing in thy sight!

Where are the St. Vincent de Paule, St. Bernard, St. Francois de Sales, St. Therese, all the souls who benefitted by such large institutions? They would aid me —but no my God, thou who canst do all things, thou wilt aid me. And he does aid me. He alone could inspire me with courage not to quit my post. Outrages and insults, and the danger to which my life was exposed, affected me not. Faith supported me, but I had to surmount oppression, and the Lord alone could give me power to stand firm, and grace to keep me from yielding, under so many fatigues, both mental and bodily. It is a miracle, my voice remains, and indeed that I still exist, and that calamities so numerous have not entirely overcome me. But he who well knows whom he calls to his service, both strengthens and fills them with heavenly joy.

I conclude, Sir. It only remains that I take my leave, and shake off the dust of my feet, for so hath the Lord commanded.

This same city, whose instigations you have followed, declared a few days ago by its preachers, that it

contained within its walls, and for a long period near its gates, a woman, whose predictions the Lord had confirmed by miracles, and that he was entreating its inhabitants to avert the impending chastisement by repentance, in order that there might not go forth against them the denunciation implied in the awful words to Jerusalem, verified in the experience of succeeding generations, "O Jerusalem, Jerusalem, thou who killest the prophets, &c. &c."

After this, I think I need not defend myself against the reproachful insinuations of some, that I had been desirous of bribing one of the guards, not to obey the orders he had received. No, Sir, I told him to obey so far as concerned the sending away of the poor, but not to chase them away with violence, and beat them as had for a long time been practised around the house, nor to use them with a cruelty, which might call down upon every country the wrath of the Almighty. We told this man for the sake of his own welfare, for which we prayed, that he himself, if he repented not, would be smitten. It has come to pass. Though young and vigorous, the hand of God brought him low. He has been seized with an illness, which has caused him to reflect seriously upon the state of his soul.

I declare that in writing these papers, I have had no selfish ends in view. My only motive has been that the truth might be known to the public, and that my enemies might no longer by public reproaches bring my conduct into suspicion, ready as I am to seal the doctrine I preach, at the expence of my life—a doctrine, consequently to which I owe fidelity in every particular. *I desire to know nothing save Christ and him crucified, to the Jews a stumbling-block, and to the Greeks foolishness, but eternal wisdom—eternal power, King of kings and of eternity.* I am happy in confessing him here, as I have ever done in the face of the people.

I feel persuaded, Sir, that had the truth been known, these things would not have been committed, but blindness is nothing but the result of forgetting God, and it subjects cabinets, as well as inferior associations, to the most disastrous results.

I extend to you, Sir, the hand of friendship, at the same time asking forgiveness, if in the least particular I may have given you offence. I should be very sorry to be wanting in respect towards the government of Baden, which it becomes me to thank, for having received me during the long time I have remained in different parts of its territory.

What I have denounced in this letter, regards all governments. 'Tis the ancient war of darkness against light. Princes, as well as servants are but slaves to the power of darkness, so long as they have not Jesus Christ, the living God, for their King and Redeemer, the Gospel for their Code of Laws, and his life for their example. To Him it belongs to open the gates of heaven, and to shut those of hell, and woe to the states whose life he his not, the noise of their fall will be heard speedily.

KRUDENER."

To the Editor of the Evangelical Magazine.

Sir,

I LATELY read in the New Evangelical Magazine, for February and March last, a letter written by the Baroness de Krudener, in her own defence, &c. &c. It gave me a great deal of pleasure to read that letter, as I have had the honour of visiting the Baroness frequently, during her stay at Memel, in March, 1818. Some parts of her history which I found in that letter, she related to me, and as I had always access to her, (except one day, when the Police Officer refused me admittance) I had much conversation with her. She was a week at Memel, and left it on the 26th March, 1818, for Riga. Madame Krudener appears to me to be truly pious and devoted to God. Humble and desirous

of the extension of the kingdom of the Redeemer; and for this she was travelling. She experienced much opposition, and the Police attended her very strictly. I have seen seven or eight English Gentlemen and Ladies refused admittance to her apartments by the Police Officers. She met, I believe, much opposition from the Clergy, on account of her preaching, founded on 1 Tim. ii. 11, 12. However, I referred her to the message given to pious women who visited the sepulchre which they were to deliver to the Apostles, Matt. xxviii. 7. Mark xvi. 7. John xx. 17. She immediately pointed to Joel ii. 28, 29. In conversation, I told her that every minister that was called to preach the gospel, had an ordinary call by the Holy Spirit to that office; but that her's, as a female, must be an *extraordinary call.* She said, "The Lord had pardoned her sins; cast them behind his back; and washed her in the blood of Jesus Christ, and sent her on a great mission to tell Emperors, Kings, Princes, and Governments, Rich and Poor, Jews and Gentiles, that Jesus is not asleep," that is *that he is risen from the dead,* alluding to Matt. xxviii. 6, 7. In her exhortations, she speaks much of the necessity of the blood of Jesus, to cleanse us from sin. She had a Chaplain with her, who conducted the worship, (viz.) gave out the Psalm or Hymn, and then prayed *extempore,* and then again sung a verse or two. He then begins to speak to the congregation by way of exhortation, and in a little time after, the Baroness would speak by way of exhortation only; *I never knew her preach,* but I have frequently heard her exhort the assembled congregations.

Both her Chaplain and herself, in their exhortations, encourage the circulation of Bibles, and Religious Tracts; and I was present one evening when they both spoke much in favour of England, on account of its Bible, Tract, and Missionary Societies.

Madame Krudener remarked to me, that Paul had said, "Every woman that prayeth or prophesied with her head uncovered, dishonoureth her head," alluding to 1 Cor. xi. 5. therefore, she said, on those occasions,

when she had to speak to the people, she used a small white veil, which she threw over her head. At other times she wore nothing on her head, but her hair neatly dressed.

She desired her Chaplain to give me the Texts of Scripture from which the Holy Alliance* entered into by the Sovereigns of Europe was taken; they are as follows, viz. Dan. xi. 28—30. Ezek. xxxiv. 25. Jer. xxxi. 31—34. Isaiah iv. 3. Hosea ii. 18. iii. 4.

These Texts of Scripture were given to me by her Chaplain, at her desire. I received from her some copies of Hymns which they used, one of which I enclose; the last verse her people used to sing delightfully. Also some copies of a printed letter she gave me, a copy of which I also enclose, as no doubt you can easily get them translated, and you may use them, or this letter, as you think proper.

Madame Krudener speaks a little English, so as to be understood; she is remarkably kind, and attentive to the poor, and she generally, nay, I believe always makes a point of giving with her charitable donations to the poor, a verse or two of the Scripture along with her money and her advice. She has sheets of paper printed with verses of texts of Scripture, and so

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* "We have been told that the "Holy Alliance" originated with the Baroness, and the circumstance of her Chaplain being in possession of the texts of Scripture on which it is said to have been founded, gives credibility to the report. The information given us by a respectable Gentleman who has resided some time at Paris, is, that soon after the Allied Sovereigns entered that city, Madame Krudener had an interview with the Emperor Alexander, when she told him of the pleasure it afforded her to hear that the Allied Sovereigns, after the battle of Leipsic, had fallen down on their knees in the open field, and returned thanks to the God of Heaven for his interposition, in delivering them from the tyranny of France—but she besought his Majesty to consider, whether this act of devout gratitude was all that was due from them; at the same time throwing out some suggestions which forcibly struck the Emperor, and ultimately led to the Holy Alliance."

clips one, two or more off at a time, to give to the poor—a specimen I also enclose in this letter.

Hoping you will excuse me in thus troubling you.

I remain, Sir,

Your humble servant,

J. REYNOLDS."

Hull, May 5, 1819.

Mrs. ELIZABETH EVANS.

THE following short Sketch of the Life and Ministry of this Holy Woman is abridged from a Memoir of her religious experience, written by her own hand, and which will be read with peculiar interest and feeling, especially by those females, who have been called to the same work, having received similar convictions of its being their duty, and who have been tried in the same furnace, and who have received from on high, a peculiar baptism of the Holy Spirit, to enable them to endure the fiery trial; and to rush in at every opening door, in order to take the prey from the mighty, that the lawful captive may be delivered. But this Memoir, will also be read with peculiar emotions by hundreds in the Wesleyan Society, to whom the writer is personally known and highly esteemed.

"For a long time I have felt it more or less my duty to write a short account of my unprofitable life, but it is with great difficulty that I make a beginning.

However, in the fear of the Lord, and, I trust, with an eye to his glory I at last submit to take up my pen.

I was born at Newbold, in Leicestershire, in the Year of our Lord, 1776. My dear Mother, (of whom I must speak a little) died, before I was twelve months old. She lived to God according to the light she had, and always believed that she must know her sins forgiven; but never found the pearl of great price until a little before her death. On the morning that she died, a Cousin of my Father's who was in the Methodist connexion, felt a strong conviction to visit my Mother. He set out with all speed and when he arrived at my Father's house, he found her as he thought dying, he spoke to her concerning her soul, she opened her eyes and said the Lord Jesus Christ has sent you *hither*, and she immediately found what she had so long been seeking, and almost in an instant expired.

My dear Father's name was Thomas Tomlinson, he professed himself to be a Churchman and for many years expected to be saved by the works of the Law, he used to instruct us to fear God and to be honest, &c. He could not bear the name of dishonesty or any thing that was dishonourable, but he knew very little of Gospel Faith, or the plan of salvation, until it pleased the Lord in mercy to afflict him with (I believe) a paralytic stroke which confined him to his house for nearly two years; meanwhile our dear friends visited him very much, and I have reason to believe that he became soundly converted to God; his last and most earnest request was to be buried in the Methodist burying ground. Prior to this, prayer-meetings were held in his own house a year and a half. He was buried in the Griffy-Dam Chapel-yard, in the Ashby Circuit.———

But I must as proposed give some account of the dealings of God with my own soul. What I have suffered through the loss of my dear Mother, can only be explained in eternity, but the Lord's ways are in the whirlwind, and what we know not now, we shall know hereafter. I believe the kind hand of God has been

upon me all the days of my life. I believe the Lord directed me to leave my Father's house when I was a little more than fourteen years old, I lived at Derby about seven years, with a family that knew *very* little more about religion than myself. We had plenty of prayer books, and saying of prayers, but very little heartfelt religion. Previous to this time, the Lord blessed me with a little light when I was about seven years of age, *He* blessed me with clear light concerning the nature of preaching, I saw that reading was not preaching. I thought I could read a sermon and yet I could not preach, and it was not the way that God intended men to preach his Gospel to read it over like a school-boy; I was powerfully impressed with a sense of the shortness of time and the awful consequences of dying in sin, from the sermons preached in the Methodist Chapel, the texts were "In hell he lifted up his eyes," &c. and "Here we have no continuing city but seek one to come." The conviction never wore off to the day of my conversion to God, at this time I was very young. The Lord continued to strive with me and to keep me from falling into a many grevious sins which were both evil and bitter, I used to say many prayers and strictly examine myself by the law of Moses every night. I always felt condemned from these words, "Thou shalt not take the name of the Lord thy God in vain," &c. I saw that he who offendeth in one point is guilty of all. Those words were most powerfully impressed upon my mind, "Cursed is every one that continueth not in all things written in the book of the Law to do them," what to do, I knew not. I wept and prayed, and longed to find the living way, though I was lost and confused; dark and blind. Oh! how I longed for instruction, but had no one to take me by the hand, or I believe at that time I should have been brought to the knowledge of the truth. Oh! how I prayed the publican's prayer, "God be merciful to me a sinner," I had some faint views of Christ coming into the world to save sinners, but how I was to be saved by him, I could not tell, I wandered in the dark,

sinning and repenting, for a long time; I removed to Nottingham but had not the privilege of going to the Meetings. I loved the Methodists, and always believed if ever I was religious I would be one: but I had no acquaintance with any of them until I was more than twenty years of age, the tears I have shed on this account are known only unto the Lord, I had now left service and was at liberty to serve God, but I reasoned for a few weeks, with the enemy of my soul, I thought I never was happy, but I would be if possible; I sometimes went to the giddy dance, sometimes to card-playing, shameful to tell, after such repeated convictions for sin; but I could not find what I sought for, viz. happiness, I only grew more and more miserable until Easter Tuesday, which I believe was April 18th, 1797.

The Rev. Geo. Smith was just returned from Newfoundland, he preached in the Beck Barn, as our people were turned out of their Chapel, through Mr. Kilham's division. He took for his text, "Who art thou, great mountain, &c." there was a great work among the people; many were crying out for mercy; and the Lord's people were earnestly engaged in prayer, and very often they broke out in singing, "Praise God from whom all blessings flow;" I saw no confusion in the matter, I concluded that sinners were repenting of their sins, as I ought to do; and the people of God were so anxious for them to be saved, and these things caused them to rejoice. I longed for repentance more than ever I did for any thing in my life, but I felt great hardness of heart; but while I was looking to Christ, the mighty power of God fell upon me in an instant. I fell to the ground like one dead, I believe I lost my senses for a season, but when I recovered, the dear friends were praying with me, and I was trembling and weeping most bitterly. It pleased the Lord in about two hours to speak peace to my soul; I arose from my knees, and praised God for that opportunity. Our dear friends omitted inviting me to a class, which might have proved hurtful, if the Lord

had not blessed me with courage, for I knew not one Methodist in the town; but I asked a young woman if she knew where any Methodists lived, she said her father was one; I went and spoke to him concerning the Society, he invited me to go with him to the class, I went without any hesitation, and felt it both my privilege and duty. I had entirely done with the pleasures of the world, and with all my old companions. I saw it my duty to leave off all my superfluities in dress; hence I pulled off all my bunches—cut of my curls—left off all my lace—and in this I found an unspeakable pleasure. I saw I could make a better use of my time and money, than to follow the fashions of a vain world.———

In a little time the Lord inclined me to read and pray much in private, on my knees. Oh! the precious seasons I experienced in this exercise. In a little more than one year after this, the Lord convinced me of the necessity of being sanctified, more sensibly than ever I was of being pardoned; I sought this blessing almost day and night, for even in sleep my mind was occupied with this subject. I had many fears concerning it. I thought if I got the blessing I should loose it again, besides I was not prepared for it, &c. But under the prayer of that man of God, Mr. Bramwell, I was enabled to lay hold on the blessing, and to sink into the purple flood. I held this blessing with a trembling hand, and was enabled to grow in the Grace wherein I stood, and to rejoice in hope of a greater glory; still pressing after the fullness of God. For it is one thing to be emptied of sin, and to feel nothing contrary to love; and another to be filled with the fruits of righteousness; I experienced many deep baptisms into the spirit of God. *I saw it my duty to be wholly devoted to God, and to be set apart for the master's use; and after many struggles, thousands of tears, and much prayer, with fastings, I did enter into a glorious liberty.* I could truly say I am crucified with Christ; I live, yet not I, but Christ liveth in me. O the blessed deadness to the world, and to every thing

in the world, and the creature, I cannot describe. I began to act a little in prayer meetings, and to visit the sick, and to do any thing the Lord set me about.———

Mr. Bramwell observed in a sermon, "Why are there not more Women Preachers? Because they are not faithful to their call. *"* I concluded if ever the Lord called me I would be faithful; and almost immediately *I felt it my duty to call sinners to repentance;* I laboured under this conviction for nearly two years. Oh the exercises of mind I endured—travelling in birth for souls—the love of God was as a fire shut up in my bones, and the thoughts of the blessed work of bringing sinners to Christ, drank up my spirits, so that I knew not how to live. I felt assured that if I did not preach I never could be happy, for I was sensible it was the will of God; but how it must be brought about I could

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*What a contrast between the conduct of this faithful ambassadour of Christ, to that of a celebrated preacher, who many years ago, came into a Circuit where I was then stationed, to preach an occasional sermon; he took for his text, James v. 20. "*Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*" This text, no doubt he thought furnished him with a strong argument against women's preaching; whether he chose it on that account I am not certain, but he observed, "The Apostle does not say *she* that converteth a sinner, &c. let *her* know, &c." The good man should have remembered that according to this mode of interpreting scripture, he would exclude the good *women* from salvation by Jesus Christ, and deprive them of all hope of heaven. John vi. 37—"*Him* that cometh to me," says Jesus Christ, "I will in no wise cast out." Rev. iii. 21—"To *him* that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my father in his throne." But providing a good woman had been the honoured instrument of converting a sinner from the error of his ways, surely *she* would have saved a soul from death, and covered a multitude of sins. And if *she* had been the means of saving many from error and death, *she* would thereby have increased *her* crown of glory. Daniel xii. 3—"*And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.*"

EDITOR.

not tell; for I felt shut up, and could not tell my mind to any one but my band mate, for I was determined never to open the door myself. I gave myself to continual prayer and searching the Scriptures, that I might not deceive myself; but the more I prayed, fasted, and read the word God, the stronger my call was felt, until I knew not how to live. The language of my heart was—Oh that I had wings like a dove, then would I fly away, and be at rest. The first thing that induced me to lead a class and to exhort in meetings, was, I caught the putrid fever, by visiting a poor distressed family. I became very ill, and wished to go to my Father's, only on account of religion. I prayed to the Lord, and exercised faith in Christ. I did not send for a Doctor, I thought when Christ was applied unto in the days of his flesh by any, and for any thing, either for body or soul, he did for them whatever they had need of; and while I was looking to him, and exercising my Faith upon him, I most powerfully felt these words—"And he took her by the hand and the fever left her, or he touched her, and the fever left her,"—was applied to my mind; and I felt, in the twinkling of an eye, that all the fever was gone, and all my pain had ceased. I was quite restored to health. Glory be to God! * * * * * I went to Derby; the dear people, (Mrs. Dobinson in particular) begged I would lead her class; we also had blessed prayer meetings; in these I spoke a little, and some good was done; this visit was the means of my becoming acquainted with the dear friends that first opened the door of usefulness unto me. I cannot help seeing the kind hand of a gracious God in these things; however others may *sneer* at them, and call it *enthusiasm*, or what they please. A second time, happened in 1801, or 1802, which was made a great blessing to my soul. A Mary Voce, a poor unhappy woman, who poisoned her child, was confined in the town gaol at Nottingham, and tried at the March Assizes, and condemned to suffer; a Miss Richards (now in heaven) who was eminently pious and useful, was granted the favour

of being with her night and day, until the morning of her execution. I longed to be with her also, and how my heart rejoiced when I heard Miss Richards say, Betsey, go with me to the gaol directly; accordingly I went, and a most mournful night we had. John Clarke determined not to eat or sleep until the Lord answered his prayer for her; and at two o'clock in the morning the Lord satisfied his mind, we each felt something of it. The next night Mr. H. Taft came to see us, and John Clarke came also; at this time she was in great distress, and felt her sins too great a burden for her to bear, all she wanted was mercy. At seven o'clock we all kneeled down to prayer; and ten minutes before eight o'clock, the Lord in mercy spoke peace to her soul; she cried out—Oh how happy I am! the Lord has pardoned all my sins, and I am going to heaven; she never lost the evidence for one moment, and always rejoiced in the hope of Glory. Miss Richards and I attended her to the place of execution. Our feelings on this occasion were very acute; we rode with her in the cart to the awful place. Our people sang with her all the way, which I think was a mile and a half; we were enabled to lift up our hearts unto the Lord in prayer in her behalf, and she was enabled to bear a public testimony, that God in mercy had pardoned all her sins. When the cap was drawn over her face, and she was about to be turned off, she cried Glory! Glory! Glory! the angels of God are waiting around me!!———And she died almost without a struggle. At this awful spot, I lost a great deal of the fear of man, which to me had been a great hinderance, for a long time. I felt if God would send me to the uttermost parts of the earth I would go, and at intervals felt I could embrace a martyr's flames. Oh! this burning love of God, what will it not endure. I could not think I had an enemy in the world; I am certain I enjoyed that salvation, that if they had smote me on the one cheek, I could have turned to them the other also. I lived the——

"Life of Heaven above,
All the life of glorious love."

I seemed to myself to live betwixt heaven and earth. I was not in heaven because of my body, nor upon earth because of my soul; earth was a scale to heaven, and all I tasted was God. I could pray without ceasing, and in every thing give thanks; and I felt that the secret of the Lord is with them that fear him. If I wanted to know any thing, I only had to ask and it was given, generally in a moment; whether I was in the public street, or at my work, or in my private room; I had continual intercourse with my God, and many, I think I may say hundreds of times, he shone upon his word, and shewed me the meaning thereof, that is, texts of scripture, so as to furnish me with sufficient matter to speak to poor sinners for a sufficient length of time.

Now it may be asked, would the all wise God have done these things for me and in me, if he had not intended to accomplish some blessed design, If the person had been a male instead of a female, would it not have been concluded at once, he is called to preach; certainly these thing testify the truth of it. But it is argued, "I suffer not a woman to speak in the church;" and is the Apostle then alluding to preaching? I believe not, if he is, in other places he contradicts himself; which under inspiration he could not do. And does he not sanction women labouring in the Gospel? But is the Apostle alone in this matter? no, search but the old and new testaments, and you will find many daughters that did prophesy, or were prophetesses; and Joel says—in the latter days saith God, "I will pour out my spirit upon my servants and handmaids;" so that you see the dispensation is not ended.———

I had a great desire to go to the heathens, and preach to them, the unsearchable riches of Christ. And if I had had a sufficient fortune I certainly should have gone, but I had not, and that was the hinderance

as I disliked nothing so much as living upon the people. I used to work at my mending of lace until two or three o'clock in the morning, generally that I might be furnished with money and clothes, that I might not be a burden to any one; and this I did with great pleasure I believe I had one of the best places in the town, I had very good wages and could earn fourteen or fifteen shillings a week, and did not as some may have supposed, go out for loaves and fishes, nor for a husband, as I then believed I never should be married to any one. No, "Christ was all the world to me, and all my heart was love. Some friends came over to our love-feast, and brought me a letter from Tutburry, in Staffordshire, requesting me to go over and speak to them in the name of the Lord, I clearly saw that my time was come and that I must go, not conferring with flesh and blood. I fixed the time to be there and a Local Preacher published it for me to speak; what I felt on that day I never can describe, for I could neither sit nor stand, the worth of souls was so laid upon me, that I was obliged to lay down to support myself, I thought my heart would burst within me, I believe I felt something of the passion of my blessed Lord when in the garden, but the Lord supported me. I likewise saw in the night seasons the places I must speak in, the roads to some of those places, the people I must speak to, and the things on which I must stand, together with the opposition I should meet with, before I took my journey.———

I went to my Master to give him notice to leave his service, not knowing what might befall me, for I did not know how soon I must return, as the Lord had showed me that I should be much opposed, but blessed be the Lord I had a little of Abraham's faith. I told my Master I must leave his work, leave! he replied in astonishment, why what are going to do? Can you better yourself? We cannot part with you, you are one of the old hands. I will advance your wages and give you as much as you can get any where. I said, Sir, I must go into the country, the friends wish it, and I may stay

many weeks together, he said go, and your place shall be kept for you as long as you will say you will have it, and you shall go and come when you please, and no one shall say a word to you. I think no one can help seeing the hand of the Lord in this ; as it was as good as an independency to me, so whenever I had done my work, I returned and met with nothing but kind treatment. I went by Coach to Derby, and called upon an intimate friend of mine, at Miss Williss's who is now living. After tea I resolved to begin, as I intended to go on, so I left my friends and retired to pray ; I prayed about one hour and went down but did not feel fully satisfied ; I retired again and how long I continued I do not know but the Lord was pleased to show me his glory in such a manner as he never did before. The room was filled with angels, and glory, my soul was filled with, (what shall I say) the glory of God. I felt—

"The speechless awe that dares not move,
And all the silent heaven of love."

I went on my way rejoicing to the place appointed. I was taken to a Miss Bond, a governess of a boarding-school a class leader, she behaved like a Christian to me. A good man a class leader, came to me and said, Sister I hope you will not be hurt, with what I am going to say to you, our Young Preacher and Circuit Steward have written to Nottingham to stop you, I said I am here already and if the Lord has any thing for me to do I will do it, if not I am willing to return, he said you shall hold a meeting, accordingly we went and we had a powerful time, many were in distress but much could not be done because of unbelief. I went from place to place, and the Lord gave me great light into his word he was my very present help in every time of need ; I felt many waters could not quench love, and when the Prince of this world came he had nothing in me. Pride and unbelief were cast out by perfect love. I could always have been with God in private ;

it was a pain to be called down to eat any thing, my appetite was nearly gone, I soon lost my colour and growing weak and poorly, but many were brought to the Lord in the Burton Circuit, who stood nobly in their Master's cause and several have fallen asleep in Jesus, among whom you may find a Mr. John Ordish, in the July Magazine for 1822, those were blessed days, I can scarcely think of them without weeping. I was out sixteen weeks during which time I met with much opposition. I was looked upon by some as a vile impostor, and not fit to live, but my language was—

"For this let men revile my name,
No cross I'll shun, I fear no shame,
All hail reproach and welcome pain!
Only thy terrors, Lord, restrain."

Until at length my way was blocked up, and there was not a single door open for me during a long time Two blessed families, namely, Mr. Smith of Griffy-Dam, and Mr. Gold of Brown-Hill, in the Leek Circuit, kindly offered me a home, if I would live with them, but this I could not do; so I returned to Nottingham again, and went to my work, and was received joyfully, but I was not so happy as I had been; for in this dark and cloudy day, I gave way to reasoning which proved hurtful to me.———

I must forbear speaking of particulars as they are so painful to me, but I believe if I never had returned, but kept in the work, I never should have married:——

I lost a great Glory, but not sanctification; I loved God with all my heart, but had not that clear light, and that burning zeal, and that close union as before. I could say much on this head, but I forbear, as I believe that many things which I suffered were occasioned by my own short-sightedness, and the want of love in others, and were I to explain the whole, it would do no good to any one, and my desire is to do no harm. In the course of twelve months after this I was united to my dear husband; and Oh what things occured to distress

my mind, those that formerly thought I did wrong in preaching now said I was fighting against God, and the door for usefulness was then wide open. I could not see my way clear to marry, and only eternity can clear up this point to me, however I am fully persuaded that I could not have had a more suitable companion, as he loved the Lord's blessed work from his heart, and did not only preach himself, but made every way he possibly could for me. Blessed be the Lord I felt the very day I was married as though I married not, I was enabled to pursue my way and at every convenient opportunity to speak in the name of the Lord. I met with very little persecution or opposition, when I had a friend to plead my cause, and the work of God broke out and we had most powerful times; many were brought into peace, and I believe the whole village had a powerful call, we had access to several fresh places, and societies were formed, and we could bear them record that they would have plucked out their eyes and given them to us; we were with them in weariness and in painfulness, in watchings often, in fastings too, of which I am not ashamed to speak but wherever I was, I never felt quite at home until we came to Mill-houses, near Wirksworth, which is nearly twelve years ago. I believe we are just where the Lord would have us to be; when Mr. White was in this Circuit, a friend asked him to let me lead a few backsliders, he said, I might lead all the backsliders in the town, so I formed a class of about four members, and Glory be to God since that time four classes *have sprung* out of it, but I believe that there has never been that power attending my speaking as at first, but glory be to God, I do see some little fruits of my labours which encourages my mind. I do feel a confidence that the Lord will never leave nor forsake me, I feel I am the Lord's and all I want is to glorify my God below, and find my way to heaven. I declare before the Lord who searcheth all hearts that what I have written is intended to his glory, and though there are many omissions yet there is to my knowledge nothing but the truth,

and I declare before a heart-searching God that my reasons for speaking in his holy Name are and always were from a sense of duty, and not because I thought myself sufficient to do any thing of myself, or to please myself in any thing, but to be the servant of Christ, and I don't at all repent of any thing which I have done in this blessed work of striving to snatch sinners from a burning Hell, only that I have not at all times acted wisely, and that I have not had more zeal for his glory, and that I have not had more pure love, mixed with all my performances. When I take a view of my life, I conclude that the very best, (that is the most devoted part of it) I have been an unprofitable servant, I believe there has not been a day wherein I might not have done something more for God and received more of his grace. I see I need the atoning blood to all my performances to render them acceptable to God, and glory be to God this I feel I have. I feel it is God that justifies, who is he that condemneth? It is Christ who died and He is my all and in all, he is every thing to me, that I want, *since I have written this scrawl, I have as sensibly felt the divine favour and approbation concerning it, as I do feel that I am in existence.* And in the course of these last twenty years I have many times been brought apparently near unto death, insomuch that my dear friends have stood expecting me to die, and at all those times I have been visited with a manifestation of the divine approbation concerning these things, and what grieves me most, is, that I have had so little zeal and love, tempered with knowledge, and that I had not been more useful and holy."——

I might have detained the Reader (and that very profitably) with a larger portion of the labours and experience of this pious and useful woman, and I might have stated more fully from my own personal knowledge and from other sources, (which her modesty and humility would not allow her to record,) a many interesting and striking facts, shewing that she *has been,* and *now is* a person whom the Lord delighted to honour.

Mrs. SARAH STEVENS.

THE subject of this memoir was born at Bristol, in 1770. Her maiden name was Willis. Her parents were pious people, and members of the Methodist Society. She possessed an excellent spirit, and was truly devoted to God and his work; and endowed with talents and grace that would have been an honour to any christian, in the purest ages of the christan church. The line of public usefulness, in which she was led to occupy the talents God had given her, seems to have been in—*leading classes, exercising in public prayer, and in exhortation;* in all of these she was eminently useful. Her husband being much afflicted with the *asthma,* she was not only a great comfort, and an excellent nurse to him, but also a peculiar helpmate in many important branches of his public calling—*she laboured with him in the gospel,* and sometimes laboured *for* him, when infirmities rendered him incapable of exercising in the public functions of his ministry. She frequently travelled with her husband into the country part of the circuits; and on these occasions, she frequently stood up after Mr. Stevens had finished his sermon; and would give an exhortation with great judgment, and with much zeal, tenderness, and affection; which seldom failed to produce visible, and in many cases lasting effects. Indeed some are now living, and no doubt many are gone to heaven, who were brought to God, through her instrumentality. There is a

short memoir of the life of Mrs. S. published in the Methodist Magazine, for the year 1820, page 46, 127, chiefly extracted from her Journal.—"She was admitted into the society," says the writer, "April 9, 1786, by Mr. J. Brettell.—Her talents in this early stage of her christian experience, *were used for the benefit of others;* for she visited the sick, instructed the ignorant, and directed the wanderer in the right way. God seemed, from the beginning, to have disciplined his servant, in reference to the place she had to fill in society in future life. In the summer of 1788, Mr. Stevens visited Bristol. His object was to meet Dr. Coke, on Missionary business, and found Miss Willis *actively* engaged in doing good. She was then steward of a society of females, whom she had collected together; whose office it was to visit the sick in hospitals and prisons, with other distressed objects, principally confining themselves to women; instructing, praying with, and relieving them from their little fund. On their first seeing each other, Mr. S. was struck with her person, (which was comely) but much more with her mind, which had been cast into the mould divine. A union of affection at that time took place; and after some time, were married."

In Mr. Steven's journal we find the following sentence.—"Here," (Isle of Guernsey) "it pleased God greatly to bless my dear wife, during her stay with this artless people; she grew much in grace, and was made a blessing to many. In the Island of Jersey she formed a society for the relief of the sick and poor, which gave the visitors an opportunity of communicating religious instructions to those in distress. With her little company she visited the hospital, the prisons, and the soldiers' barracks; and some of the most wretched of the female characters she brought with her to the house of God."

Some little account of the part Mrs. Stevens took, and her usefulness in the work of God, is noticed in a letter from her husband to Dr. Coke.—They then travelled in the Oxford Circuit.

December 12, 1791.

Rev. and dear Sir,

I KNOW your spirit exults in the prosperity of Zion; to our great joy God is visiting this city in a remarkable manner, by the out-pouring of his spirit upon the people. Yesterday I added nine to this long barren society. The Lord seems much to honour prayer meetings, which are established in different parts of the city; the people flock to them with great earnestness, and are so remarkably affected as to cry aloud for mercy.—This condescension of our adorable Lord, appears to be in answer to the prayers of a few, my dear wife has collected together, at five o' clock in the morning, to wrestle with God for Zion's prosperity. They hold prayer meetings in different parts of the city. The praying few being headed by a woman, excites the attention and curiosity of the people; and her soul being animated by the good done, and the prospect before her, has filled her with zeal and labour, which I am at times suspicious will considerably impair her constitution, if not end her days. The congregations are greatly increased, and the power of God is with us.

Yours affectionately,

WM. STEVENS.

At this time the travelling preachers were not at Oxford more than three or four nights in six weeks, so that very few of the pastoral duties could be attended to by him. In a society, such as that at Oxford was, with few leaders, and those without much life in their own souls, we see what a valuable *helper* Mrs. S. proved, and how greatly the Lord owned and blessed her efforts to advance his glory among the people. She was also the means of establishing a select band, which was made a blessing to many.

When in Rotherham Circuit, Mr. S. wrote in his Journal as follows.——"During a little engagement at home, my beloved Sarah, as usual, began in her encouraging strain, and, while singing a few verses, my mind became more and more happy in God; and, O the amazing goodness! On retiring, I kneeled before the Lord, and glory to his holy name, ere many minutes were elapsed, truly the spirit of God helped my infirmities; and through infinite mercy, I was enabled to pour out my complaints with strong cries and tears; and praised be the Lord he heard and answered me. During some hours of retirement, my soul enjoyed sweet peace; and in travelling to *Wath* all creation seemed to shine with the glory of God, so that I exulted as I rode. O what a heaven is love! and God was with me when endeavouring to instruct the people." How valuable is such a wife, and how suitable to such a man.

During their continuance at Rotherham, she speaks much of the pious and intelligent Mrs. Green, an old member of the society, with whom she took much sweet counsel, and in whose society she took great delight. This lady was one of her band-mates, whom she consulted on all difficult matters.

About this time Mrs S. paid a visit to her friends at Bramley, during which the Lord very graciously *owned her labours* among the people, which she gave some account of in a letter to her husband, dated June 26, 1794.

"My dear Love,

It is with great pleasure I can inform you, that the Lord hath in a singular manner been at work here. Last evening we assembled together to meet in class; when several who were not members, desired permission to come and be with us during our meeting, which was granted. I found great enlargement of heart while *speaking to the people;* and was led in a particular manner to *exhort* them to look for a present

blessing, and to venture on Christ by faith. After we had finished speaking our experience, and engaged in prayer, the Lord did indeed open the windows of heaven, and poured down blessings in a very liberal manner. The cries of the distressed were so great, that in a short time my voice could not be heard. Several of the neighbours came in, some laughing and ridiculing us, but were soon cut to the heart, and brought to the ground; all that we could do, who had any knowledge of God, was to pray for, and to exhort first one, and then another, to believe in Jesus. We had not continued long, before one was set at liberty; and O the joy that was expressed in her countenance is indescribable! She arose from her knees, and began speaking to those in distress, encouraging them to believe, in such a manner as would have astonished you; but this seemed only to increase the distress of the others, and caused them to cry the more earnestly to the Lord. There were many present, and not one but what was greatly affected. Parents when they found peace, went and brought their children, and children their parents who were at home, that they all might be blessed of the Lord. This brought to my mind the accouut you gave me of the meeting at Kirksal-Forge, when Messrs. Bramwell and Nelson were with you; for it was here exactly the same, as soon as any were convicted we prayed with them till they found peace."

In July, 1794, while Mr. S. was at the Conference, she wrote to him the following letter, which shows the state of her mind at that time.——————"O my dear, what are we without the continual supplies of divine grace? What need have we to attend to the exhortation—'Watch and pray?"———But another subject calls my attention, viz. the blessed work which the Lord is carrying on in our Circuit: at Reighton, last sunday, ten found peace with God. At Doncaster, many are under awakenings; and at Brewell, there is a general enquiry after the Saviour of sinners. O what golden days are these! Truly they are the days of the Son of Man! I hope to hear that the fire has broken

out among my dear Bristol friends. It rejoices my heart to hear that they stand fast in the Lord; tell them, that by grace I am pressing forward in the good way, and that I never felt greater sweetness in religion than at present: the breathing of my heart is——

"O let me gain perfection's height!
O let me into nothing fall!
Be less than nothing in my sight,
And find that Christ is all in all."

Yours affectionately,

S. STEVENS."

In 1795, they removed to the Bridlington Circuit. On entering upon which, she, in union with her good husband, established a prayer-meeting. In these meetings, she took a principal part.

November 1, she writes in her diary in reference to these meetings: "We had a very numerous congregation this evening at our meeting for prayer: my soul was uncommonly drawn out for the salvation of their precious souls; I found a great nearness to the throne of grace; and hoped we should have had a great out pouring of the Spirit of God in the awakening and conversion of many souls; yet nothing particular appeared: thus the Lord exercised our faith and patience."

In every Circuit, she was active in establishing both band and prayer-meetings at six o'clock in the mornings.

February 6, 1796, she says, "I bless God for his life and power in my own soul; the prosperity of Zion lies near my heart. The conversion of precious souls is that which I most long for. My heart is grateful to the Lord, that he has in any way used me for the benefit of others. The Lord is indeed doing a great work among us in this place: many souls have turned to the Lord, and obtained mercy. At present my hands are full with two classes, three bands, a

prayer-meeting every morning at six o'clock, and the public band on the Saturday evening. In such employments, and blessed with so many means of grace, how wise and holy ought I to be! Oh, Lord! make thy poor servant such as thou wilt approve of at all times."

"February 26. This being my birth-day, I have lived twenty-six years in the world: my weakness of body is very great, not having had one day's health for many months, On reviewing the mercies of my God to the present time, I am lost in gratitude and praise for his great goodness. I thank God my heart is more and more established with grace. My confidence in my God this day is unshaken, yet I am more alive to my own weakness, ignorance and unworthiness."

In 1797, they were appointed to the Wetherby Circuit. January 1. She says, "The meditations of my heart have this day been very sweet, in contemplating that rest which remains for the people of God: that inheritance which is incorruptable, undefiled, &c. It is impossible for me to express my love to the Saviour, who is the purchaser, his precious blood the price—the New Testament his revealed will—and the Spirit the seal—All glory to the Lamb of God, who hath taken away my sins! the earnest of heaven is love in the heart, which God has given me to enjoy in a blessed degree through his eternal Spirit. Praised be the name of my adorable Lord, for his abundant goodness."

In 1800—we find her at Kingswood, Mr. S—— was appointed writing-master at the school there. Here was a fine opportunity for the exercise and improvement of her talents. She was rendered a great blessing to the children, several of whom were brought to the knowledge of the truth through her instrumentality, and were formed into classes and committed to her care; she watched over them in love, and gave them suitable instruction, for this she was well qualified.

In a letter to Mr, S. who was at the Manchester Conference in 1803, she thus writes, "Last Wednesday and Monday evenings, much of the power of God was felt

in our meetings. C. K. was on the point of stepping into the liberty of God's people, and the other dear lads, were all athirst for the Lord. After they retired to their bed-room, they prayed and wrestled together for his blessing, and he graciously appeared a present Saviour. Six or eight professed to have found a sense of the Divine favour. As far as I can judge, the whole school has felt a Divine influence. This I know will gladden your heart; this is worth living for indeed!"

Mrs. Stevens was a principal agent in beginning the Benevolent Society at Kingswood, which, since its commencement, has proved a great blessing to thousands, and from its known importance to the poor in that place, promises to be a lasting blessing.

Upon the death of her husband, in 1813, she wrote as follows:—

"My very dear Sister Shadford,

I DO indeed truly sympathize with you in the loss of your dear husband, the more so, having been recently called to drink of the same cup, which would have been bitter indeed, had not resignation to the divine will been so sweetly mingled with it. What cannot the Lord do for us, when we sink into his will? He wonders can perform. That powerful sentence, '*Thy will be done,*' can calm the fiercest storm; this you know, my dear Sister, by sweet experience, as well as I. It is true, our loss is no common loss; *we* were privileged above thousands, in being united to the excellent of the earth, men truly devoted to God; helpmates indeed, with whom we took sweet counsel on all occasions; who carried our burdens and bore with our infirmities. But they are gone! and if the laws of the world of happy spirits will allow it, they are now our guardian protectors. A little before my husband's death, many passages of Scripture were applied to my mind, such as '*What thou knowest not now, thou shalt know hereafter, &c.* Many of our old friends have died lately, and glory be to God, we are to the margin come

and we expect to die. Oh, that we may be fully ready to have an abundant enterance administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Yours affectionately,

SARAH STEVENS."

When much afflicted—and to all appearance near her journey's end, she looked upon her daughter with a heavenly smile, and said "My dear, death is no more to me than going out of one room into another. It would indeed, be a welcome messenger to me; do not you think so? For then I should be for ever with him whom my soul loveth, and you know the best part of my family are already in heaven. Your dear father is there with seven of your brothers and sisters." She often broke out into singing, requesting us to join her. On Sunday she said, "Come and sing with me;" giving out—

"Him eye to eye we there shall see,
Our face like his shall shine;
O what a glorious company,
When Saints and Angels join!"

At one period she observed, "I am encompassed with angels, and the spirits of just men made perfect. I believe your dear father is now very near me. I frequently think many precious souls, to whom my adorable Lord has made me an instrument of good, will welcome me on the blissful shore.* O the delights

* Her views on this subject were very scriptural,—see Daniel xii. 3. and James v. 20. 21. Several are still living, and some preaching the Gospel, who were brought to God through her instrumentality; and among the rest, Mr. Lomas, the son of Mr. Lomas, of excellent memory, who travelled many years in our

I now experience.—"*Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what there is laid up for those that love him:*" adding, "I love him *with all my heart, with all my mind, and with all my strength.*" She was often in raptures, and used to say she knew not where to find language strong enough to express her love to her precious Saviour. When in the most violent pain she sometimes cried out, "With lamb like patience arm my breast." On one of her daughter's observing in the simplicity of her heart, "O mother, I never thought the Lord would have laid such heavy affliction on you, who have so faithfully served him," She replied, "Ah! my dear, these are his love-tokens. He does not give me one stroke too many, for Jesus bears the weightiest part of the cross. Ah! after all that I have done, I am an unprofitable servant."

To her medical attendants she was often preaching Jesus, telling them of her great happiness, and *exhorting them* to seek the same blessing, At one time in particular, to her physician she sweetly urged the necessity of preparing for a future state, saying, "My dear Sir, I would not change situations with the greatest monarch living, were I informed that I should be put in possession of all the honours and riches this world can afford, and at the same time receive a healthy body."

During her long illness, she often spoke with exceed-

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connexion. It was rather a singular occurrence, that at the last Methodist Conference, held in Leeds, 1824; out of eleven Preachers taken into full connexion, two of them were the fruit of women's preaching; and what is more singular still, that these two excellent young men should have had courage boldly to declare this in the Conference, prior to which something had been said against WOMEN preaching among us. Mr. Marsland was awakened under the ministry of Mrs. Taft, at Birstall; and Mr. Lomas found peace with God under Mrs. Stevens, "*I also,*" said Mr. Lomas. "*am the fruit of female preaching. Mrs. Stevens was the instrument of my conversion to God; I went to hear her under a sense of Godly fear—but I returned feeling the love of God shed abroad in my heart.*" ED.

ing great delight of the pleasing retrospections she enjoyed; that from her youth she had given her heart to God; and with what heart felt joy she spoke of the different circuits in which she had travelled, where the Lord had made her a means of good to precious souls. Frequently she said to us, "Oh, my dear children, what a happy life mine has been! It has been a day without night!" Being in great agony, she once exclaimed—"The Lord is now saying to his ministering angels—Take out one pin here, and another there; loosen the earthly tabernacle, but do thy servant no harm."

About ten o'clock she said, lifting up her streaming eyes to heaven,—"*Jesus Christ and a convoy! Oh what delight! I now perceive!*——The thought of being for ever with Him, whom my heart loveth, how delightful!—It ravishes my soul!" And thus she exclaimed——

"What are all my sufferings here,
If, Lord, thou count me meet
With that enraptur'd host to appear,
And worship at thy feet," &c.

Whilst in the agonies of death, she often cried out,—"Let not thy chariot wheels delay:—come, Lord Jesus, come quickly;—precious Jesus, precious Jesus!" Just before her departure, a heavenly smile overspread her countenance, when her immortal spirit was conducted by angels to the mansions of eternal blessedness, without a sigh or groan.

MADAME PERROTT,

Was a Preacher of the Gospel for several years, and one of the first Methodists in the Jersey Island. From the information I have received, she was eminently pious, and also a pattern of christian meekness, sympathetic kindness, and fervent charity. She lived as every Christian ought to live, near the fountain head of eternal felicity, and partook largely of the streams of that river which maketh glad the city of God.

Being delivered from the fetters of unbelief, and from the galling yoke of sin; and enjoying the liberty of the children of God, she felt a strong desire that every son and daughter of Adam might be made free also. For this she prayed, and, so far as lay in her power, for the accomplishment of this, did she incessantly labour. She saw the "World laying in wickedness," and well knew that "The wages of sin is death." She looked on the fields, already white for the harvest, and perceived thousands of precious souls dropping into eternity unprepared for the tremendous concerns of the world to come. And though she saw but few, exceedingly few, who cared for these immortal souls, yet she could not look upon them and remain an *idle* spectator. She felt the constraining love of Christ to rescue these perishing immortal spirits from the way of destruction. Nor did she think that she could stand acquitted before the awful tribunal of Jehovah, unless she made an effort to save sinners from the flames of an eternal Hell. She did so, and the word was made both quick and powerful, sharper than any two-edged

sword. In the hands of God, she became a mighty opponent of the prince of darkness, and opposed with all her might his malignant and hellish designs.

It is not to be supposed however, that Satan would be a quiet spectator, and view this attempt to demolish his kingdom, with indifference, although it was made by a weak and unusual instrument. No! he well knew that attempts like these, made out of the common way, are in general attended with very serious consequences to his cause and interest, and therefore demanded on his part the immediate adoption of such measures as should most effectually suppress these irregularities.

The grand enemy therefore made a mighty effort to maintain his usurped authority over the hearts and lives of the people, by stirring up his servants to persecute and abuse this pious woman in her great and benevolent work. But in the face of all opposition and danger, she pursued her way.

Madame Perrott preached the word of life to all who would hear, in private houses, both in town and country; and while thus engaged she was sometimes pelted with mud, and otherwise very roughly and cruelly treated. Once, if not oftener, she barely escaped with her life. If I am correctly informed, she once went into France for the express purpose of teaching sinners the way of salvation, and of inviting them to the marriage supper of the Lamb. In this visit, which she believed it was the will of God she should undertake, her pious labours were crowned with success and the Lord gave her a satisfactory evidence that she was not out of her place, but fulfilling his righteous will. She was the means of the conversion of an Innkeeper and his wife, if not more during her short stay in that country. And were these the only fruits of her labours as a Preacher of the Gospel, she would receive the glad word of "Well done! good and faithful servant enter thou into the joy of thy Lord." But she was made a great blessing to her relations, and even her grand-sons were some of her spiritual children. After

a life of usefulness and labour in the service of her divine Master, she triumphantly soared away to that eternal rest which remains for the people of God.

Miss MARTHA WILLIAMS.

MARTHA WILLIAMS was born at Nottingham, and her parents died when she was very young. At an early period she became a subject of divine grace. She had a distinct recollection of the opperations of the holy spirit of God, when about four years of age; and when a little more than twelve, she was converted from sin to holiness, from the way of misery and death, to that of happiness and real enjoyment.

The means, which infinite wisdom, employed in bringing her to Himself, was the preaching of one of her own *sex, whom curiosity had led her to hear,* * in

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* In December, 1799, Miss Mary Barritt took her first journey to Nottingham, and laboured about nine months in perfect harmony with the preachers, Messrs. Bramwell, Pipe, and Timperly, with astonishing success. Multitudes attended the different places of worship both in town and country, and the Lord poured out his spirit in copious showers, and about *eight hundred* were added to the Methodist Society in eight or nine months. Miss Williams was one of the first fruits gathered into the fold by the successful labours of his handmaid, and it appears that *Curiosity* had been the motive which had brought her under the word at that time. The venerable Mr. John Pawson knew that many had been brought to the saving knowledge of the truth, through the instrumentality of Miss Barritt who had been induced to hear from

the chapel in Hallifax-Lane, Nottingham. Under the word her soul was deeply awakened, and she sought redemption in the blood of Christ.

From the time of her conversion her mind became deeply impressed with the immense value of immortal souls; and this impression led her to attempt to save her fellow mortals from the "opening, the almost closing jaws of damnation."

Hence she took up her cross, and went from house to house, attended prayer meetings, visited the sick, entered workhouses, garrets, cellars, and prisons, in order to seek out the most desperate cases of human wretchedness, and to make known the Saviour of sinners to such as were perishing for lack of knowledge. Nor did any outward circumstance delight her more than to see sinners awakened, and to hear them cry for mercy and salvation.

In these humble and pious attempts to do good, she continued to exert herself for some years, when the great Lord of the harvest called her to a more enlarged sphere of action and usefulness.

In the year 1814, a revival of religion broke out in Nottingham, under the ministry of that eminent servant of Christ, Mr. Gideon Ouseley, an Irish Missionary.

In this revival many precious souls were freed from the fetters of sin, and from the way of destruction. The soul of M. Williams also received a deeper baptism of the Holy Spirit. So powerfully was the arm of the Lord revealed, and such was the influence which attended his word, that she says, (in a letter which lies before me) "I was constrained to cry—Lord enlarge my heart, or my happy soul will break through its cumbrous clay, and take its flight to Glory." "It was at that time," she continues, "and under that in-

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the same motive; hence he says—in a letter to the stewards and leaders of the Methodist Society at Dover, "*Many will come to hear her every where, who will not come to hear your preachers; I beseech you let these poor souls have a chance for their lives, do not you hinder them.*"

fluence, that the Lord powerfully impressed it on my mind to come out and to cry to all—behold, behold the Lamb! She adds, "I experienced such a flow of divine love in my soul, as cast out all shame and fear; so that I could have stopped the people in the streets, both rich and poor, and warned them to flee from the wrath to come." She declines giving the particulars of her call to act as a public character, lest some should account her as a subject of delusion or of enthusiasm; yet she herself is fully assured that it was the voice of Jehovah to his handmaid, and has been confirmed by unspeakable joy and peace in her own soul, and by considerable fruits of her pious labours. Indeed she considers this last circumstance as the best, and to her the only satisfactory confirmation of a divine call to the work of God.

The sacred ministry has for its object the conversion of sinners, and when this object is thereby accomplished, it is certainly the best proof which can be given, that the instruments employed are divinely authorized. Martha Williams saw this great end accomplished, and was encouraged to proceed, and to abound in the work of the Lord.

Like most of her sex, however, who have acted in the same way, and from similar convictions, she speaks of having to contend with opposition and discouragements. But the service in which she was engaged was the service of God; and his all controlling arm opened her way to a still wider range of usefulness and labour. Since the year 1819, she has travelled through six or seven of the largest counties in England, proclaiming salvation in the name of Jesus; the "Lord working with her, and confirming the word with signs following."

In every part where she has laboured, sinners have been regenerated and made new creatures in Christ Jesus; and several of them have died in the faith, and their happy souls are now before the throne of the Eternal God.

She now labours in connexion with Miss Ann Carr and some others at Leeds, who have formed an Independent Methodist Society. They occupy a large chapel and dwelling-house in George-Street, Leeds; and have an extensive circuit, employing several local preachers, and have many hundreds in society. They are now erecting another large chapel in Leeds. Two females preached upon the foundation stone, as announced in the public papers. May great grace rest upon them all.

Miss ELIZABETH HURREL.

It is much to be lamented that the Christian Church has not been favoured with an account of the experience and labours of this extraordinary female. She was one of those whom Mr. Wesley honoured with his correspondence and personal encouragement. She preached many years with his approbation and sanction. Under the ministry of that servant of God, the Rev. Mr. Berridge, of Everton, she was awakened from the sleep of sin, and was soon after brought to an experimental knowledge of the truth as it is in Jesus.

Here we discover the nature of true repentance. It is a change of mind. It is a revaulted sinner returning back from sin and Satan, from the world and self, to God ,his original happiness and rest. It is the prodigal coming back to his father's house and family. Hence, in the nature of things it implies *Godly sorrow for sin.* This sorrow and distress of soul is in propor-

tion to the views and convictions we have concerning the perfections of God, our obligations to him, how far, and how long we have wandered from him; of the views we have of the sinfulness of sin, the aggravating nature of our guilt, impurity and danger. Of these things, the subject of this memoir had clear views, hence *her* repentance, was *deep* as well as sincere.

Before she experienced the pardoning love of God, she partook largely of the bitter herbs of Godly sorrow and genuine repentance. Rest is sweet; more especially to the labouring man. It is a painful sense of the want of any blessing that enhances the value of it. A state of health is endeared to us, and valued by us in proportion to our afflictions. It is the hunted, parched, thirsty Hart, that desires the cooling, refreshing water brooks; and it is the burdened, weary, heavy-laden soul, that desires spiritual rest; and in proportion to our trouble and burden, is the sweetness and pleasure of our rest. When Miss Hurrel felt delivered of her burden of guilt and sin, she felt a joy and peace which passeth all understanding; and with it an earnest desire that others might partake of the joys of salvation. Having given herself to the Lord, she endeavoured, from the overflowings of her benevolence, to bring others to him. She travelled through many counties in this kingdom, preaching the unsearchable riches of Christ; and the Lord was pleased to make known by her the riches of his grace, wherever she went. Many, very many, were, through her instrumentality, brought to the knowledge of the truth. And not a few of these were afterwards called to fill up very honourable stations in the Methodist connexion, Some were useful class-leaders—others local preachers—and several travelling preachers. *Mr W. Warrener,* who was the first missionary appointed by Mr. Wesley to labour in the West-Indies, and *Mr. Henry Foster,* who travelled seven years in our connexion, and died in the work, were brought to God through her instrumentality.

Mr. John Lancaster, who was a very acceptable and useful local preacher at Pickering, and afterwards at Burlington, was also converted under her ministry. These were brought to God nearly at the same time, and in the same neighbourhood. This eminent female was rendered very useful in this part of Yorkshire, as also in Lancashire and Derbyshire.

She was naturally of a cheerful and communicative disposition, and having improved and stored her mind by reading and study, she became a very desirable and useful companion to those whose spirit and temper were congenial with her own. Mr. Wesley, Miss Bosanquet, Mrs. Crosby, Mrs. Gilbert, Miss Rhodes, Mrs. Dobinson, Mrs. Mortimer, and many others of a similar stamp, found an agreeable companion and correspondent in Miss Hurrel. Nearly all these are now arrived—

"Where all the ship's company meet,
Who sail'd with the Saviour beneath."

But they being dead, yet speak; their works follow them. And as these female worthies were preeminent in the esteem of God and his church, on account of their privations and sacrifices, religious attainments, and glorious exploits; and as their names are still dear to many, this feeble attempt to rescue from oblivion the sacred shreds of departed worth, will doubtless revive a pleasing recollection of former times and characters; and perhaps prove a stimulus to those who are but babes in knowledge and experience, to emulate and copy their excellencies.

It is very much to be lamented, that she ever relaxed, or in any measure buried that extraordinary talent God had committed to her; but such was the fact. The principal cause, or causes of this, are not known to the writer of this memoir. Some have attributed it to the influence some persons of property had over her, who were opposed to her public labours, and that she gave it up to retain their confidence and friend-

ship; others have supposed that the loss of some considerable property at Whitby, and the effect it had upon her mind was the occasion; while others suppose she sunk beneath the *heavy cross* connected with the public exercise of *females*, especially a female of such tender and delicate feelings as she possessed. Whether she turned aside from the path of duty to *avoid suffering, to gain her friends*, or through the power of temptation, or from whatever cause, *she* deeply lamented her unfaithfulness herein, when death and eternity stared her in the face. Indeed for some considerable time she was overwhelmed in anguish and distress, little short of black and dark despair. "*I am going to die,*" said she, "*I am entering the eternal world, but all is dark before me; neither sun, moon, nor stars appear. O that I had my time to live again, I would not bury my talent as I have done.*" It pleased the Lord, however, before she departed hence, to lift upon her the light of his countenance. He saw the genuineness of her repentance, and he healed all her backslidings, and enabled her to bear ample testimony to his Almighty power to save to the uttermost. She died in London.

I have several of her letters in my possession, from which I give the following extracts.

From Miss Hurrel to Mrs. Crosby.

Derby, May 18, 1779.

My dear Friend,

YOUR favours are generally the answer to prayer, and very acceptable. I have not forgot former times, and therefore feel a great attatchment to my good, old, tried friend; and while christianity has any seat in my heart, Mrs. Crosby will be deservedly dear to me. I rejoice to hear that the Lord your keeper stands omnipotently near; I trust He will ever give you to feel in all the changes of this fluctuating scene, beneath and around you, are spread the ever-

lasting arms. I hope you have found a good time at Scarborough, and that you are much blest to the Whitby friends, to whom present my love.——At length my dear, the snail hath left its shell, and here I arrived with God's blessing on saturday week, where I have *full employ*, and here I believe it is the Lord's will I should be for a season; but rest now satisfied, and wait the Lord's direction.

If nothing prevent, I intend going from hence to *Sheffield, Doncaster, York*, and stop a little at *Pocklington, Beverley, Driffeld*, and from thence to *Scarborough*, and then where the Lord pleases to appoint. "I wait His guiding eye to feel."——If you think any of my London friends has been whispering in my ear to stay among them, I must fully acquit them; I have many there who are truly concerned for my welfare, yet they do advise me to go, and be and do as the Lord points out. Here I am, and earnestly desire to be; and do, what and as God pleases; all I ask is—that I may not disgrace the Gospel, or cause the good way to be evil spoken of. Mrs. Dobinson joins in love to you. Pray for me,

Your affectionate friend,

ELIZA. HURREL.

London, Queen-Square, June 26.

My dear Friend,

I FEEL sorrow on your account, that your health is declining, but the promise runs so sweetly in behalf of them who love God, that I know not that I need sorrow on your account. They that suffer with Christ, shall reign with him—the joy that is before, far overbalances these light afflictions.—I am thankful the Lord still makes you useful to others. I wish he

may continue to do so, for the reverse is quite painful; and to be in society, as a wen upon a man's face, is hard to endure. But I am going to shift the scene, and try what the Lord will enable me to do at *Lynn, Walsingham, Fakenham, Wells, Bury,* &c.——

I know a divine teacher saith, "*Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven, For so is the will of God, that with well-doing, ye may put to silence the ignorance of foolish men.*" Then suffer me to drop a word of exhortation, and beg you would not be weary of well-doing, but follow the example of your great master, and look to Him, who for the joy that was set before him, endured the cross, and despised the shame, &c. I hope your visit to Derby will be pleasing and profitable.——I hope to be at Bury St. Edmonds and at Lynn, about the middle of August. Mr. Roysall unites in love,

Your affectionate and sincere friend,

ELIZA. HURREL.

June ——, 1780.

My dear Friend,

I THINK, (God willing,) of going to *Lynn, Walsingham, Fakenham, Wells,* and *Bury,* this summer, where else, I know not; as to the winter, I desire to leave that to the disposal of the wise governor of the world. I would I could say always, "*I would not choose.*" HE I know cannot err; but I have some thoughts of returning to town for the winter, if it is the Lord's will; I hope I shall, but if not, I beg I may not, for I have proved if every thing that surrounds me are according to my wishes, if it meets not His

approval "*'Tis misery all.*" I have been employed very little for the LORD, I fear I am too bad for the LORD to use. I shall be pleased to hear from you at all times, and as you are so far on the road to London, I shall be glad to meet you on my return, and will endeavour to make my room as agreeable as I can, as a home for you, if you see fit to winter with us. Many friends will be glad to see you. I trust the Lord has much work for you to do at Derby and the neighbourhood, and is sending you forth with a fresh commission. Remember me at a throne of grace.

Yours affectionately,

ELIZA. HURREL.

Miss Hurrel was rather of a delicate frame of body, a woman of great simplicity, and integrity of mind; she was warmly and invariably attached to the whole economy of Methodism. She possessed a wonderful ability of conveying her ideas and feelings, with scriptural accuracy, and often manifested such strength of thought, and felicity of expression, as were irresistibly impressive. Her public labours were abundantly owned of God, and many will be her crown of rejoicing in the day of the Lord Jesus.

Miss ELIZABETH DICKINSON,

Of Staveley, near Knaresbrough, in the West-Riding of Yorkshire, was a young woman of extraordinary character and genuine piety, from the time of her conversion to the day of her death. Her mother,

who was a pious woman, and died in the Lord; during her life, and especially in her last affliction, gave to Elizabeth, who was then very young, such counsel as left deep impressions on her mind, but they were "as a morning cloud, and as the early dew" that goeth away. She soon gave place to the vanities of the world, and sought for happiness in pleasurable amusements, in dress, and trifling company: she became fond of cards and dancing, and being engaging in her appearance, and open in her disposition, many young persons of both sexes sought her acquaintance. It pleased the Lord by his spirit powerfully to operate upon her mind, and bring to her recollection the pious sayings and excellent advice of her mother, and her own vows and resolutions, insomuch that she became extremely unhappy. The arrows of the Lord began to stick fast in her soul, and to use her own language, *"she began to think, Oh! what will be come of me! what a sad thing it would be if I should die and not go to heaven:"* she then forsook all her companions, put off her unnecessary apparel, abandoned every thing that was evil, and retired into secret and betook herself to reading and prayer. The distress of her mind for several weeks was only known to God and her own soul. It pleased Him, however, in his infinite mercy, to set her soul at liberty, and she then rejoiced exceedingly in the God of her salvation. The distress of mind this young woman laboured under when convinced of sin, had greatly weakened her delicate frame, from which debility it appears she never fully recovered. After she was delivered from the bondage of sin, and brought into the liberty of the sons of God, she had some such wonderful revelations of the invisible and eternal world, that many will find it difficult to believe, but the following circumstances are related to convince any who may be inclined to doubt the truth of those things which were revealed to her. It was made known to her, the time when she was to die, and it was fulfilled in that she died at, or near the time in which it had been revealed to her; when she set off from home on

her last journey, she told several persons, (some of whom are now living,) that the time of her departure was at hand, and that she should return no more to her father's house. Another fact will serve to confirm her testimony. One of her brothers, *John Dickinson*, seemed to make very light of her revelations, until she told him of some circumstances in his private conduct, and especially what he had expressed, and his behaviour relative to *something of a strange appearance that met him on the road, as he was riding home late one night*, fully convinced him that she had been favoured with a supernatural revelation. For the things which she related were only known to God and himself. This, together with the solemn warnings and suitable advice *she* then gave him, through the blessing of God, wrought such an effectual change in his mind and conduct, that he became a new man; and she considered *him* the first *seal* God gave to her mission.

The following is copied from a pamphlet, giving an account of her, together with a funeral sermon, preached on the occasion of her death, by *John Watson*, of Sandbeds, near Bingley, a local preacher in the Methodist connexion.——"Her father informed me," (says the writer) that on the 27th of August, 1792, when he came from Ripley fair, he asked the servant girl how Betty did, (she being ill in the morning when he went from home,) the servant said that she was better; she had been in the room with her a few minutes before. He went immediately where she was, and found her lying on the bed as if dead, and he said he was so struck with her alarming appearance, that he took her up in his arms, but she was so flexible he could not hold her; he then said it was the mighty power of God, and she should lie, until *He* wrought a change; and she laid in that situation from one o' clock in the afternoon, until ten at night, during which time *he could find neither breath nor pulse.*

"The first time I saw her was at Pannel, the 22nd of September, and she related her first trance in the following manner:"——'I laid me down upon the

bed, and our servant girl came and asked me how I did, I told her I felt no pain, and fell into a trance; how I came to heaven I do not know, but I had a conductor with me, resembling a beautiful woman, dressed in white, who conducted me to our Saviour. He came to me with a sceptre in his hand, and a crown upon his head, and I saw the print of the nails upon his hands and feet, and where the spear had gone into his side. *He* then conducted me through Heaven, the angels appeared to me as if they were in ranks like soldiers, and they all sung in melody beyond conception, in repeated hallelujahs; and our Saviour led me, as if it might seem the space of four hundred yards, and there I saw the Devil in hell,—fire and smoke issued out of his mouth, and his sole employ was that of taking the name of God in vain. I was then reconducted through Heaven: and I saw my mother, who had been dead five years;—and our Saviour bid me declare what I had seen and heard: I said the people would not believe me, *He* said some would believe and some would not; but my dear child all shall be well with thee.' In this vision she saw four persons in hell whom she had known upon earth—three young persons, and one old; and she thought the shrieks of the damned were so loud in hell, that they might be heard upon earth.

"The substance of the second trance is recorded as follows: of which—RICHARD CALVERLEY, an intimate acquaintance of mine, and a man of good reputation, informed me he was a spectator.—On Friday, the 28th of September, 1792, she was taken ill, and about ten o'clock in the forenoon, she ceased to breath; and those about her could feel no pulse, nor perceived that she breathed for the space of four hours. About two o'clock in the afternoon she fetched a sigh, gave a deep groan, and opened her eyes. She told me herself, the first person who met her sight after she fell into this trance, was the devil,—he left her and the same angel came to her, whom she saw the first time, and conducted her on a path as white as snow, and soft as down, until they came to Heaven; and our Saviour

met her as he did before, and conducted her before the throne of God.—He then shewed her what was laid up for her in heaven; and she saw a white rob, and a crown of gold,—and a golden girdle, the girdle He told her she was to receive because she had been faithful in declaring God's commission upon earth: she said she had a desire to stay in heaven—but *He* informed her she must go once more upon earth. Our Saviour then opened a door like unto gold, and there she saw little infants with crowns of gold upon their heads, and they all sang with voices exactly alike: her mother came to her, and spoke with her: also three children whom she had known on earth. In this wonderful vision or trance she had a desire to know which of her relations was the greatest sinner and a book was opened to her in which their sins were all written down;—but not seeing her own, she was informed they were all blotted out. The Lord then commanded her to warn sinners of their danger,—to tell the world, that *His* spirit should not always strive with man, &c.

"From the time this young woman was truly awakened and converted, to the time of her death, her spirit and temper, words and conduct, were becoming the gospel of the Lord Jesus Christ. As she thought it was her duty to preach, and exhort sinners to repent, and turn from their sins; and in doing this *she* frequently referred to her *visions* or trances; there were many who could not receive her testimony, and not a few who were truly pious, that thought she was under an awful delusion. But multitudes attended her *ministry;* for the wonderful story, was circulated far and wide; and many came from a great distance to her, so that she could hardly get any rest day or night. She *retired* to several places for a little rest, but hundreds followed her, and heard *the words* by which they might be saved. During the short time of her *ministry,* many were converted through her instrumentality." The writer of the above account says, "Her only motto was *holiness to the Lord.* She has often said we must not only preach the gospel, but live the

gospel, or we shall do more harm than good: witness her indefatigable labours, I have been many times a spectator of this myself; I have heard her give out hymns, sing, and pray, and exhort the people to flee from the wrath to come, in such a pathetic manner, that I have seen tears like showers, flow from the eyes of crowded audiences; she said there was nothing gave her so much pleasure in this life as doing good to all men, more especially to the household of faith. She loved her enemies, whatever evil they said of her, she contracted no prejudice. When she came to my house on Whitsun-Monday, May 20th, her health was impaired, and she thought of taking a little rest, but she could not be hid, people crowded into the house immediately, and she prayed, but being fatigued with riding, and having exhausted her strength the day before with speaking to many thousands at Beeston Lodge, near Leeds, she fell sick;—Whitsun-Tuesday she recovered a little and sung and prayed: on Wednesday, she visited Mr. Whitaker's at Moreton Banks, she again exercised in singing and prayer, and related her trances, and went to the preaching in the evening, she then returned to my house and took her bed. I sent for one of the most skilful Doctors, who duly attended her. On Sunday the 26th, it was appointed for her to speak publicly,—though she was much indisposed, and the Doctor thought it very improper for her to do so, yet as she could not well resist the pressing invitations of the people, she spoke to some thousands. On Monday the 27th, she rode out an airing, and visited a sick woman, the house was soon filled with people, she prayed and exhorted, whichwas the last time she publicly exercised. During her sickness she was much affected with pain in the head, which at times rendered her delirious, but in her delirium she acted from the same principle of love. Sometimes she was speaking to a congregation, at other times she quoted passages of Scripture, and commented upon them: in the intervals she gave out hymns, and sang in a melodious manner.

"Two days before she left the world, she thanked God for his love communicated to her, and prayed that it might abound through life, in death, and through all eternity. On Monday morning I asked her the state of her mind, but she could not speak though she exerted herself very much to do it. I said to her, *Betty* you are going to heaven, you will soon be there! She lifted up her hands, and rays of light seemed to dart through her smiling countenance. About half an hour past two o'clock in the afternoon, she fell asleep and her spirit went to God, June 17, 1793, *aged twenty years.*"

Mr, Bryan Proctor, of Pannel, a person well known and highly respected in the Methodist connexion for his piety, usefulness and stability, had one daughter awakened, and converted under the ministry of *E. Dickinson.* who was taken ill about a year after her death. Miss Proctor's affliction was a consumption, during which she was very happy in God. The last night of her life Henry Cullingworth, a pious man and a class leader, who lived not far distant, was one that sat up with her. When he was returning home about four o'clock in the morning, with a lighted lantern, it being in the depth of winter: as he walked over Mr. Proctor's meadow, suddenly a light shone around him, which eclipsed and seemed to put out the light derived from his lantern; he looked up and saw four angels, in company with *Betty Dickinson, whose face* he saw as clearly, and knew as perfectly, as he did while she was living, and she had *a golden girdle about her loins.* They were flying swiftly in the direction of Mr. Proctor's house. The next morning he heard that Miss Proctor died soon after he left her, The whole of this account is certainly very extraordinary, and not a few will be ready to cry out in the language of the inspired Apostle, "*O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.*"

Mrs. MARTHA ROUTH,

WAS one of the Society of *Friends,* commonly called Quakers. She was born at Stourbridge, in Worcestershire, the 25th of April, 1743. And died in London, on the 18th of July, 1817, at the house of one of the friends, of the name of *Bailey ;* and was interred in the friends' burial ground, at Bunhill-Fields, aged 74 years, forty-five of which she ministered in holy things.—The following are extracts from her Biographer.

"It appears from her narrative, that as early as her fourteenth year, the mind of Martha Routh was awfully impressed, after many months of deep exercise, with a sense of duty, under the Divine requirings, to appear as a minister, and tell to others what the Lord had done for her soul ; but giving way to fear, and to an apprehension that it was impossible for her, at so early an age, steadily to practice those things to which she would be required to exhort others, she lost ground through disobedience.

'About my twenty-sixth year,' (she writes) 'our dear and honoured father departed this life. He had been an approved Elder in the church many years.—

It was not long before another deep and weightier exercise, the work of the ministry was again set before me. The necessary preparations and restrictions were clearly presented, when I experienced in deed and in truth, that "*Strait was the gate, and narrow the way that leads to life ;*" and found I was still unwilling to enter on those terms ; though any thing short thereof, I thought I could be resigned to, even to be clothed in sack-cloth, if it was required. But

this was not the sacrifice called for,——My heavenly director saw meet to carry on his own work, and to lead me gently forward; though I went heavily on my way; finding, at times, the exercise of my mind to be so great, that I seemed disqualified for the usual and proper attention to the children; (she keeping a boarding school) but when school hours were over, I retired and poured out my soul in secret, with many tears, that my Almighty helper would be pleased to show me with clearness, what I should do and what I should leave undone.———The spirit of prophecy was given both to servants and to handmaids: those who came from far, as well as those who were near, clearly pointed out my state in public ministry; and some of them told me afterwards, they could have laid their hands on my head; but I kept as close as it was possible from any discovery on my part, till my health became so impaired, that I was not able to stand; and at length I was confined to my chamber and bed; a skilful Physician having done his utmost for me to little purpose, and those who kindly watched with me in the night season, thought I could not continue long.

One night my sister sat up with me, and seeing her bathed in tears, I asked her why she was so sorrowful. She replied, "How can I be otherwise, when I am likely to loose thee, and be left alone." Her tried state so much affected me, as to cause me to make some disclosure, for the first time. I then said to her, "My dear sister! my sickness is not designed, by the great Physician of value, for the death of the body; if that would have been accepted as a peace offering, thankfully could I have resigned it: but resignation to the Divine will, in a way more trying to my nature, is what is required, and what I have been struggling under, till I am brought thus low." Her tender solicitude was such as might have been expected to be felt by one, so nearly interested in my welfare every way. She said, she had been fully aware, with many others of my friends, of the deep exercise I had long

been under ; but as I had never opened the subject to her, she was backward and fearful of mentioning her thoughts to me.

———Having afresh entered into covenant with a covenant keeping God, willing, through his Divine help, to do what he required of me, my recovery became speedy, beyond all expectation. ————————

Many times did the current of ministry so flow towards me, in an encouraging manner, that my soul at times seemed melted within me ; and I think through no instrument, more evidently pointed, or with more consolation, than through that worthy handmaid, *Frances Dodshon.* How had she to proclaim as on the house top, the secret sentiments of my heart, in offering up for sacrifice, all but the one thing required ! but, in this, "*I pray thee have me excused.*" She was, till then, an entire stranger to me, but afterwards became a near and intimate friend.————

———Our justly valued friends, *Mary Ridgway* and *Jane Watson,* being at Nottingham, on their way from the yearly meeting, both, but especially *Mary,* were so evidently led to open my state, and administer to it, that I was afraid all in the meeting would know who was meant. I think this proved the breaking up of my controversy; for I was so brought down and humbled, in deep self-abasement, that when I got into my lodging room, I was constrained to fall on my knees, and to offer vocally the resignation of my will, to the will of my Heavenly Father : that if He would be with me in the way I should go, and send me to "*say to the north, give up,*" and to "*the south, keep not back,*" I would obey his holy commands. Soon after this offering, my bonds were broken, in the ninth month, and 29th year of my age, in our first day morning meeting ; though as little expected by me at that time, as at any preceeding one.———

—————I was soon again and again called upon, to bear further testimony to the Divine requirings, but my reluctance was yet so great, that I was plunged into unutterable distress.————————

About a year after my first appearance in public ministry, the friends of our monthly meeting, united in receiving me as an approved minister, of which an elder was desired to inform me, and to request my attendance at the next select meeting.————I often visited my dear and much tried friend, *Ruth Fallow* of Castle-Donnington, and sometimes accompanied her to a few neighbouring meetings. She was a true, living, gospel minister, and her company was helpful, encouraging, and edifying."————

On the 7th of August, 1776, Martha Winter was married, in the Friends' Meeting-House, at Nottingham, to Mr. Richard Routh, of Manchester; and removed to his residence in that town. The Memoirs of her life and travels published at York, 1824, contains a long account of her labours and travels, with her companions, in different parts of this Kingdom, Ireland, Dunkirk, and several visits to America. A few more extracts will be given from her Journal.

In 1795. We find her in America. She writes, "On third day morning I left Bedford, and, accompanied by *William Rotch* and his wife, to attend the Yearly Meeting for New England, held on Rhode Island. At a Tavern on the way, we had the satisfaction of meeting my endeared fellow labourers from England, *Deborah Darby* and *Rebecca Young*, which I believe was felt to be a solemnly effecting season for a considerable time; and much contrition spread among us; that I have scarcely known the like. What most deeply impressed my own feelings, was the renewed humbling sense that we poor females were found worthy of being commissioned with such embassies to a distant land and to become fellow sufferers in the bonds of the Gospel. In our united labours, through the various sittings of the Yearly Meeting, the strength of Israel being our hope, we were rendered a comfort to one another, and made at seasons joyful in the house of prayer, in fellowship with the living members of the Church, in every rank of the family.

Second of Eighth Month, First day. Friends of Goosecreek were desired to meet at ten, to give us time to attend another meeting in the evening, ten miles distant, which they readily complied with. When we got thither the house was so full, and many out of doors, that it was difficult to get in. A sense of the compassion of the Shepherd of Israel was soon feelingly raised in my soul, and gospel power renewed, to the information and humbling, I believe, of many minds, with bodily strength to go through the exercise; having to stand about an hour and a half, with the heat very great. To the Lord alone belongs the praise of his own works.

Twelveth of Twelveth Month, First day. (Charlestown.) The last meeting we sat, was in the evening and requested for the black people, and such of their employers as chose to attend, in the City-Hall, a very large commodious room for the purpose, which was nearly filled. The instruction given to the Apostle Peter, "*What God hath cleansed, call thou not common,*" &c. impressing my feelings, with Gospel authority, I stood up, and humbly trust, spoke as the Spirit gave utterance. A becoming attention appeared given to the illustration; yet I seemed as if standing among scorpians, and when the subject turned in a few sympathetic expressions, towards the peculiar objects of that meeting, tending to draw their attention to what might further open in the line of instruction to them, a person stood up, who appeared of high rank, and said, "Madam! I am sorry to interrupt you; but as my office is the care of the police of this city, I must desire you to stop; for what you say is against it, and will not do."

I was favoured meekly, but with firmness to reply: "If thou wilt please to have patience, until I have discharged my duty, I believe thou wilt neither have cause to be hurt, or to be sorry that thou hast done so." He then remained silent, and the meeting ended in solemn supplication to that Almighty Being, who is no respector of persons.

Before we left the room, this person who we found was the Mayor, requested a friend to apologize for the interruption, acknowledging it was not any thing I had said, but the apprehension of what I might say, that made him afraid : but hoped I should not take it as an affront. I desired the friend to inform him, I had taken no offence, having nothing in view but the welfare of mankind ; yet I was afresh sensible of the little openness of these southern states, to plead the cause of the oppressed : and therefore but little room for the spirit of Christianity to spread.

Twentieth of Twelveth Month, First day. We reached a meeting in *North Carolina,* which was attended by a number not professing with us.

————Several not of our Society, came twenty miles to attend the next meeting, which through Divine regard, was an open instructive opportunity. A grave elderly man and his wife (the former had heen at meeting on first day,) came to our lodgings, and said, the doctrines of the gospel had in both those opportunities, been fully and clearly opened to him, as he had never heard or remembered before ; for which he had cause to bless the Almighty. His wife also hoped what she had heard that day, would never be forgotten by her. They were by profession Baptists.

1796. *Thirty-first of First Month, First day.* We attended meeting at *Piney Woods* in the morning, and *Beach Spring* in the afternoon :—the following days at *Wells, Western Branch, Little River,* and *Simons Creek,* at *Newbegun Creek,* and the *Narrows,*————

Many black people attended these meetings, to whom the gospel was preached ; and the testimony of Truth went forth in a close manner against their oppressors, who are grieviously bending their wicked designs against those who never belonged to them, in taking up, imprisoning and selling men, women and children, whom friends have set free, and settled on their own plantations, to work for themselves. The hearing of which with many aggravating circumstances, hath brought nature and spirit into deep mourning.

Great pains and care have been and still remain to be taken by friends, on account of this afflicted people, in pleading with the rulers of the State of *North Carolina*, to protect those who are set free; but such is their hardness of heart, that they have yet pleaded in vain; neither are the people willing to bow to the chastising rod of Omnipotence, which hath been gently yet increasingly shaken in this part of the vine-yard, in various ways.———————

Twenty-eighth of Second Month, First day. The Select Quarterly Meeting at *Cedar Creek*, began at nine, which felt more lively than some others we had attended, and my mind was strengthened in the discharge of duty.

At eleven the Public Meeting for worship came on which was a large gathering. A friend from *North Carolina*, in the course of a religious visit, being there, had a short but living testimony to bear. On his closing, the word of life arose in my heart, and opened gospel Truths to the different states of the people; and near the close, the testimony went forth like a two-edged sword, against the iniquitous traffic of buying, selling, and evil treating the sons and daughters of men. Through the arising of His power, who binds Leviathan, the crooked serpent, the spirits of such were chained, so as to make no opposition; though I was afterwards informed, that divers were present, who made it their particular business to buy and sell the black people. I humbly trust many minds were made thankful to the blessed Author of all good who is worthy of praise.———————

Sixth of Third Month, First day. We attended a meeting at Stafford——— Towards the close I had to plead the cause of the oppressed, "To proclaim the acceptable year of the Lord, and the day of vengeance of our God," in his own appointed season, on those who should continue the evil traffic; using our fellow-creatures, (only differing from us in the colour of the skin) as the brute creation. When the meeting ended a well looking man took leave of me, expressing a

desire, that the Divine blessing might attend the work. When he was gone, I was told he kept many slaves and was far from being a kind master: so that there seemed some ground to apprehend, the power of conviction at that time touched his mind."———

———After her return to England, she writes, "I was three years, three weeks, and three days on the Continent, and travelled about eleven thousand miles; and was so far favoured with bodily health, as not to miss one meeting appointed, or intended to be appointed; for which, and every other mark of unmerited favour, from the bountiful hand of Israel's God, may my soul bow before him, who lives for ever and ever. Amen.———————————

"From this time I did not travel any long journey for some years; but after the Yearly Meeting in 1800, I felt an opening prospect of visiting some meetings in the Southern Counties; and when the time appeared to be drawing near, I was about to address a young woman, an acceptable minister, on the subject of bearing me company; but the prospect I had had, seemed rather suddenly to close: and in waiting to know the Master's will, the inspeaking voice was clear to my understanding: "Thou may'st resign the Southern prospect, and look towards the North, and join my deeply tried handmaid, *Elizabeth Coggeshall.* I was not left in the least doubt respecting the intimation; so when our Monthly Meeting came on, I informed the friends what had been my prospect, and what it then was; and if united with, I wished it might be mentioned, that my concern was to join the said friend from a sense of religious duty; which was accordingly inserted in my certificate."

In the year 1804, we find her again in America.——she writes—"After attending several meetings in that neighbourhood, (New-Bedford) my way was impressively opened, to go to a few meetings eastward, as far as Boston, Lynn, and Salem, with female companions, and Joseph Austin.———

———The meeting was scarcely more than fully gathered into quietude, when the word of life arose,

with that authority which I durst not dispute, though on leaving my seat, I saw little more to express than, "*With the word of a King there is power.*" And may my soul ever bear in grateful remembrance the truth of this assertion, as applicable to the King of Kings, who graciously condescended to be mouth and wisdom, till I felt clear of apprehended duty, in bearing testimony to the all-sufficiency of His power, for every good word and work. I had taken my seat only a short time, when the spirit of supplication was poured forth, to beseech the Lord on high, that, in his own time, the blood of the Martyrs, which had been shed in that place, might prove as the seed of the kingdom; that the children then unborn, might become acquainted with the pious and holy principle of grace and truth, which cometh by Jesus Christ; for the support of which, his faithful servants loved not their lives unto death. A great solemnity appeared over the meeting; and after a pause, the public clock struck twelve, and in a short time the meeting broke up. S. Parkman came and took me by the hand in a very affectionate manner, saying very gravely, 'You have indeed manifested, that "with the word of a King there is power," or you could not have been supported; for you were just an hour and a half on your feet, before you offered the prayer to God; and that He may prosper you in every future work and service, is my sincere desire.' I felt then like a worm, and could hardly tell what answer to make, more than just to acknowledge his kind attention. Many persons near the door of the meeting house, offered grateful acknowledgments to the blessed Author of all good, that they had had the opportunity of being at the meeting; expressing a hope they should not soon forget it. In the afternoon we journeyed forward; and next day got safely back to New-Bedford."

The account of her illness and death, is comprised in the following testimony from the monthly meeting of Hardshaw-East.

"Our beloved friend, *Martha Routh*, was born at Stourbridge, in Worcestershire, the 25th of fourth month, O. S. Her parents, Henry and Jane Winter, were steady religious friends, from whom she had the advantage of a guarded education; and, through the merciful visitation of our Heavenly Father's love, religious impressions were early made upon her tender mind. As she advanced in years, the same Divine power followed her; by which she was preserved from a many evils which abound in the world; and as she submitted to the further discoveries of the Divine principle of light and grace in her own heart, she was made an experimental witness of its cleansing and sanctifying operations.

About the seventh year of her age, with the approbation of her father, her surviving parent, she removed to Nottingham; where, first as an assistant, and afterwards as principal, in a boarding-school for Friends' children, she manifested much concern and watchful care for their preservation and religious improvement.

She had for several years been impressed with a view of being called to the work of the ministry; and in the thirtieth year of her age, she first appeared in that service. In the year 1775, in company with that valuable minister of the gospel, *Ruth Fallow*, she visited the meetings of friends in some of the Northern Counties, and Scotland. In the following year, she was married to Richard Routh of Manchester, and became a member of that meeting. After her settlement there, with the concurrence of friends she visited, at different times, the meetings in this Nation, Scotland, and Ireland, also those in the United States of North America,—labouring diligently in that country for three years; and on her return, brought satifactory certificates of her services there.

When at home, she was a diligent attender of meetings for worship and discipline; and was therein frequently engaged to labour for the promotion of truth and righteousness. Indeed, this our beloved friend, was eminently devoted to discharge whatever she be-

lieved to be required at her hands, whether at home or abroad.

Unwearied in promoting the cause of truth, a good example of plainness and christian moderation in her manner of living, diligent in visiting the widow, the fatherless, and the afflicted, whether in body or mind; with whom she was a sincere sympathizer, having often, to such, communicated a word of comfort; also, according to her ability, she extended pecuniary assistance to those who were in need.

During the winter in which she died, her bodily strength was on the decline; yet she continued to be diligent in attending meetings. In the fifth month she left home to attend the yearly meeting in London; and was favoured to perform the journey without much apparent fatigue. Soon after her arrival there she became unwell, but was able to attend most of the sittings of the yearly meeting. Her illness increasing, she was confined at the house of our friend, Simon Bailey, in London.

During the time of her confinement, which was about seven weeks, we are informed that she did not communicate much, but sufficient to evince that she centred on the Rock of Ages; though at seasons under great conflict. Her utterance was very feeble and broken, so that it was difficult to preserve the connection in what she expressed; yet in substance it was strong and lively. To a friend she said, *her mind was fast anchored in the Beloved of souls;* at another time said, "I want my fellow pilgrims to know, that there is a rest for the people of God."

Alluding to her many and close provings by sea and land, she rejoicingly acknowledged, that she witnessed a state comparable to a morning without clouds. At another time she said, "I have known many plunges, I think the end cannot be far off." And the repeated solemn request to those about her was, "Crave the release of my spirit in the Divine will, and not otherwise." Her departure was scarcely preceptible; a short time previous to which there was a sweetness on her

countenance, and a prevailing solemnity, which was a support in that awful season, to those present; and we have no doubt that she has entered into that rest prepared for the righteous.

She departed this life, the 18th of the seventh month, 1817, at the house of Simon Bailey aforesaid; and interred in the Friends' burial ground at Bunhill-Fields, on the 25th, after a solemn meeting at Devonshire-House; aged 74, and a minister near 45 years.

Given forth at our Monthly Meeting of Hardshaw-East, held at Manchester, the 27th of the Eleventh Month, 1817."

Miss JUDITH LAND,

(Of Caston, in Norfolk.)

THE subject of this Memoir was favoured in the early part of her life withthe enlightening and awakening influences of that Spirit, from whence all good counsels and just works proceed, but for a season she rejected those counsels and stifled those convictions.

At sixteen years of age, she was deeply awakened to a sense of her sin and danger, and felt herself condemned by the righteous law of God. For about five weeks her convictions continued, and she poured out her desires and wishes to God in mighty prayer.

Her parents became greatly alarmed at the distress of mind into which she was brought, and prohibited her attendance on the ministry of the Methodists. She loved her parents and therefore obeyed their injunctions, but as she persevered in earnest prayer to

God, her convictions for sin, and distress of mind continued, yea, rather increased, partly on account of conflicting passions, arising from a sense of duty to her parents on the one hand, and her obligations to God on the other: she felt her mind strongly drawn towards those means of grace and salvation, which had already been made the power of God to the awakening of her soul. After much prayer to God, and earnest entreaty *she* prevailed with her parents to permit her for one evening to go and hear a sermon, she esteemed this a great favour, and rejoiced as one having obtained *great spoil.* She went to the house of God weeping; praying that the Lord would meet her in his ordinance; in this she was was not disappointed. The preacher was led that evening to preach a sermon exactly suited to her state of mind, and while he was shewing the mercy of God to penitent believers, she was enabled to believe on Christ, as delivered for her offences, and raised again for her justification: she returned home rejoicing in the God of her salvation. For some time she enjoyed that peace which passeth all understanding and experienced that joy which is unutterable and full of glory. But this was not of very long continuance; for through unwatchfulness, evil reasoning, and the power of temptation, she lost her confidence; and sunk into a state of unbelief—she lost her liberty, and fell into bondage—she lost her peace of mind, and again laboured under guilt. She continued in this state for ten weeks; but no words can describe the anguish and distress of mind she suffered during this time; she knew the *value* of that salvation she had *lost,* and she determined by divine grace never to rest until the Lord restored to her the joys of his salvation. She could scarcely either eat or drink, work or sleep: indeed for the most part she was *upon her knees,* pouring out her soul to God in fervent prayer.—One day she took the Bible praying to the Lord for direction, and opened on *Isaiah,* xli. 1, 10. which she was enabled to claim for herself as from the Lord. Immediately her former peace and joy were restored, and she again rejoiced in

God her Saviour. Soon after this she opened her mind and related her religious experience to a Member of the Methodist Society, who invited her to meet in class; she did so, and feeling her soul much blest *in that means of instruction and edification;* she soon after became a Member of that Society.

In her eighteenth year she became leader of a class, and the Lord was pleased greatly to bless her endeavours; and feeling an increasing love for perishing sinners, and an earnest desire for their salvation, she ventured in public to give a word of exhortation, which the Lord owned with his blessing. She began to feel this more and more her duty: indeed the salvation of her own soul seemed closely connected with her striving to save the souls of others; she became greatly alarmed at this, especially when she considered her want of judgement and ability; on this ground she endeavoured to excuse herself, and stifled those convictions, until the anguish of her soul became intolerable. In this state of mind, she passed through many wearisome days and sleepless nights. She had no peace until she consented *to exhort sinners to repent and turn to God:* so soon as she obeyed God in this, her peace returned. She is never so happy as when exercising in these labours of love, knowing that this is the will of God concerning her. Hitherto the Lord has owned her labours, hereby testifying that she is not deceived. She is now in her twentieth year.

While holy and zealous women of this description, who only live to glorify God, and to benefit their fellow mortals on earth—who follow the openings of divine providence, the calls of the church, and the leadings of the holy spirit—into whose sacred breasts the design of making a trade of godliness never entered, looking for their reward only in heaven; and while the divine approbation is undeniably stamped on their pious efforts—Ought they not to meet the encouragement and support of every person who fears God and has love to man? And ought we not to deprecate that power which would put a stop to, or silence them: and

regard it as proceeding from that unhallowed Spirit, which has always according to its influence, persecuted, vexed and wasted the Church of God?

Miss HANNAH PARKER.

SHE was born at a place called Cold-Camb, near Oldstead, in the neighbourhood of Thirsk. She married Mr. John Fisher, (who is still living) of Ampleforth, a member of the Methodist Society, but had no family by him. She began to preach at the age of 30 years, and continued, occasionally, after her marriage.

She preached with great acceptance and usefulness, chiefly in the North-Riding of Yorkshire. She was a woman of great humility, deep piety, ardent zeal, and unbounded love to God, with feelings of strong affection and deep concern for the souls of men. She was many years an accredited member of the Methodist Society, against whom no charge could be preferred, except it was concerning—the law of *her conscience*, and of *her God;* and indeed she suffered but little from this quarter; particularly during the latter part of her ministry, the whole country where she resided seemed satisfied, that her intention was pure, her life and conduct unblamable, and her labours abundantly owned of God. * She felt much concerned for the salvation of

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* It may be justly recorded of her, *that there was scarcely ever a love-feast held in her neighbourhood in which several did not stand forth and acknowledge her as the intrumental cause of their conversion.* She generally assisted at the *watch-nights*, which were held very frequently among the Methodists in those days.

man. She *strove to win souls, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by warning, intreating,* and *exhorting,* if by any means she might win some over to the knowledge and enjoyment of the Gospel. For this purpose she frequently preached in barns; and sometimes in the open air. This undoubtly was a very great cross, and nothing but the testimony of her conscience, and the direct witness of God's holy spirit, in accepting her services, could have supported her, under that rudeness and insult, to which she with all other faithful ministers of Christ were then exposed.

It was a pleasing circumstance that God's word in, and through her, was mighty to the pulling down of the strong holds of sin and satan; and that many were brought to the knowledge of the truth through her instrumentality;—she had a peculiar talent in edifying and building up believers in their most holy faith. She felt much for the poor and afflicted, and entered into all their feelings, sufferings, and privations, and truly sympathised with them, and as far as possible, assisted to bear their burdens, and alleviate their sufferings.

She continued to preach, and to adorn the doctrine of God her Saviour, till it pleased him, to call her home to himself.—Her end was peace. She died at Ampleforth, May 1811, from a stroke of the palsy.

Mrs. HANNAH HARRISON,

Was a woman of an excellent spirit, of amiable manners, ardent piety, and burning zeal to promote the glory of God. From early life she was instructed in

the doctrines, and precepts of our holy religion. Having received a divine call to the work of the ministry, she willingly devoted her talents to the duty of her holy calling, and it pleased the Great Head of the Church not only to qualify her for those duties, but to bless her with many seals to her ministry. For this she laboured, and for this she lived. The late Rev. John Atley was awakened under her ministry. She held many public meetings at *Malton*, and in that neighbourhood; one of our aged and respectable friends, frequently speaks of the pleasure and profit, he and others derived from those opportunities. There were very few persons in those days who made any profession of religion, and as there was considerable disgrace and persecution attached to all who met together for divine worship, in any place except the Church, it was not likely, that her conduct could have been influenced by any other motive than that of *sincerity* and *affection*.

The latter part of her life she spent in London, but was accustomed, during the summer season, to make excursions into the country, and her visits were acceptable and useful, till it pleased God to deprive her of her natural sight. The Lord raised her up many friends, some of these were in the highest walks of life, by whom a regular annuity was allowed her. The Rev. Mr. Wesley considered her, as possessing most exalted piety, and communion with God. In a letter to Miss A———, he says, "Hannah Harrison is a blessed woman. I am glad you had an opportunity of conversing with her; and why should not you enjoy the same blessing? The Lord is at hand."

Miss DOROTHY RIPLEY.

THIS extraordinary Female is a native of Whitby, in the North-Riding of Yorkshire, and has been engaged in preaching the Gospel, in this Kingdom and in America for many years. Her manner of procedure is very singular, and if we admit that she is doing what the Lord requires at her hands, she must have received an extraordinary call from God. On this subject there will be a diversity of opinions, the author is inclined to believe that she is eminently pious and devoted to God; as her labours have been abundantly owned with His blessing. The following is a sketch of her religious experience and ministerial labours, with extracts from her correspondence, taken from a work published at Whitby, entitled "The Bank of Faith and Works united, by Dorothy Ripley, citizen of this world, but going above to the New Jerusalem. second edition, 1822."

"———— My only motive for publishing these travels, is to disseminate the Gospel of our Lord Jesus Christ, and to do good among the indigent, where my lot is cast by the providence of God.————

As I am not a member of any community, no society can answer for my irregular conduct; neither do I wish to apoligize to the world for my procedure.——

Duty to my Maker excites me to faithfulness, knowing that life is the time to work for God; that I may be counted worthy to reign with the Father, Son, and Holy Ghost, in 'The city of the Living God, the Heavenly Jerusalem.'

It is twenty years since I became a citizen of this world; travelling up and down, here and there, for the benefit of my fellow-creatures, whom I feel allied

unto by the sacred ties of God, and our Lord Jesus Christ, who I believe is able to save all that will come to Him, and trust in His redeeming love and mercy.

Forty-three years have rolled into eternity since I bore the name of Christian, or in other words, witnessed the remission of sin, through the name of Jesus: for He hath proved a 'Sovereign Balm for every Wound; a Cordial for my fears.'

Were it possible to settle now, I feel a disposition to indulge my friends, and also to free myself from fatigue, and a complicated scene of distress, which I experience in crossing the seas, and going from nation to nation, and cities, towns, and villages around; but my Master Jesus leadeth me forth to gather souls for His Kingdom; and who dare say to Him, What doest thou? or, Whether goest thou?

——— In crossing the Atlantic eight times, God has been my supporter, preserver, and deliverer, therefore my desire is, that all would follow on to believe in Him, that they may experience His boundless love, also to know He is their Father by the spirit of adoption.

As many have lent me their helping hand in the time of extremity, so many have tried to degrade me by propagating falsehoods to my disadvantage: but I have looked upon them as being duped by Satan, and could say with my Master Jesus, 'Father forgive them: for they know not what they do.'

I sum up the whole by saying, should this be the means of assisting any one to serve the Lord better, give Him the thanks: for He is the guide of my life, and hath directed me to speak forth His praise, to honour Him in my day and generation, which is fast passing away; for I have dwelt in this state of mutability fifty-five years; and am waiting for my change. It is good for me to be here: 'For me to live is Christ, and to die is gain.'

In the year 1805, we find her at New-York, in America. She writes, 'In the evening I went down to the African house, and after the sermon was over,

in the fear of the Lord, and by His divine authority, I walked up into the pulpit, and kneeling down, thanked Almighty God for His marvelous deliverance from the mighty waters, and also for giving me once more an opportunity for sowing the seed of life among them; it was a time never to be forgotton by me: for their reception endeared them to my heart, yea, I felt them (as I have often said) as like my own children, having sowed in tears for their everlasting peace many years.

Meetings were given out for me on the third and sixth day evenings, which were well attended both by black and white people; the unction of the Holy One of Israel attended the word.———————

I bid them adieu with a prospect of good being done, many with myself, bearing in remembrance the blessed time we had had together.———————

On first day. I went into Gersey State, and held a meeting with the Presbyterians; and I verily thought that I was swallowed up with immortality. Oh! the rapturous pleasures which I beheld, prepared for me at God's right hand; but, not as a reward; no, a free gift, obtained through Jesu's qualifying power, which He hath invested me with, to bind up souls on earth, by faith, that he may bind them up in Heaven for ever.———————————————

———— The fourth Sabbath was divided betwixt Belle-Ville and Newark. My friends in Belle-Ville were very kind, and the Presbyterian Minister gave me his congregation, to attend the Methodist Meeting; but, an evil report was brought against me from a Baptist, who affirmed that I had left a husband and children in England, which had nigh shut up my path, but an honest simple-hearted Christian came to enquire whether 'I had left a husband there, or not, with children.' I said, 'I never had any husband but Jesus Christ, and no children except spiritual ones, which I have a goodly number of in Heaven.' My house, heart, and purse then is at your service,' said this Israelite, who I hope will abide firm in the Lord, worshipping the true and living God.———————

———— The next day my friend took me to Elizabeth-Town, where I had a precious meeting with the Methodists, whose minds were sweetly prepared for the streams which flow from God, the inexhaustable fountain of all grace and glory. Thomas Morrel, presiding Elder, gladly gave me the Meeting-House; I hope he will not repent it, as we are both bound for the living city, which hath twelve foundations of precious stones, typical of the graces of His Holy Spirit, and also of the sons and daughters who bear different names or professions here, yet believe with one living faith in our Lord Jesus Christ, and thereby produce unfeigned love and mercy unto all.

Now I can adopt this language of my Heavenly Bridegroom, 'The zeal of my Father's house hath eaten me up.' No cross or suffering I decline when I see it is my duty; being willing to spend my last breath in preaching the glorious Gospel of Jesus Christ, my Lord and Master; for whose sake I am honoured with much reproach and grievous afflictions, which will all assimilate me to His meek and lowly mind.

The fifth month, first day. I had three meetings in the morning, at ten, I went to the State Prison of New York, accompanied with Abigael Eames, who, like Joshua to Moses, bore up my hands, and prayed for strength from God to assist me. When I passed through the midst of three hundred and fifty prisoners, who were assembled together in a neat place of worship, I felt as if I went into a horrible cloud of black darkness, which made me ready to faint while I sat in awful silence among them in the pulpit, as a condemned criminal in their behalf, before the bar of the Eternal Judge of quick and dead. Oh! the sympathy of my heart, to many bright Englishmen, who were there unknown to their friends or families: but God sees them, and I hope will assuage their grief, and heal their souls of the malady of sin. I felt the prayer of some to be 'Lord remember me when thou comest into thy Kingdom;' I therefore arose with this language,

and testified the willingness of God to save all present who believed on Jesus Christ, the Son of God, whom He sent into the world to seek and to save such hell-deserving sinners as they were, under the condemning power of His righteous laws. The utmost attention was paid to my sympathy, and ardent solicitude for their redemption through the Redeemer of mankind, evidencing it by sighs, groans, and tears, while they steadfastly looked at me with their streaming eyes, least I should never see them again, I cleared myself of the blood of every one who might refuse the offers of love tendered them by a feeling heart, who knew what sore temptation was, and the vileness of the fallen nature of all who 'Choose death rather than life,' by resisting the sacred influences of the Spirit of God, who diffuses His love and goodness through all His works; but more especially to man, the image of His Maker's mind, that is immortal. My earnest supplications are treasured up in Heaven for them, and I know my labour was not in vain in the Lord, in behalf of individuals, who will praise God and the Lamb with me in the Kingdom of Glory, when Jesus Christ shall say, 'I was sick and ye visited me, I was in prison, and ye came unto me.' Standing up in the pulpit, when they withdrew each of them lifted up their eyes to gaze at me, and with bedewed cheeks, took their last glance of me which pierced me to the quick, and stamped the remembrance of them all on my soul; which seal of love, through Jesus, my Redeemer, I verily believe will remain everlasting ages, to add Glory to His adorable name who is God over all, and blessed for ever.

In the afternoon I went to the Universal Meeting, and my friend —— Palmer, an Englishman, gave me his congregation, which were very attentive, and I hope benefited by my sorrowful spirit, which had been much abased the former part of the day for the prisoners. I think this preacher to be a man of an excellent disposition, but an increase of piety would make him a noble champion for the God of Israel.

When the meeting was ended, my friend came up to the pulpit, and signified that I might occupy this house of worship at my pleasure; for I set forth the infinite love of the Father, not interfering concerning their doctrines of Universalism, as I was only to declare the willingness of God to save.

Another opportunity was given out for this day week, at six in the evening, after I had told the people, that I was not a member of any society, although I professed with the Friends, to be a Quaker in sentiment.

As soon as I came from my labour of love, I crossed the river, to hold a meeting in Brooklyn, at the Old Episcopal Church; worship beginning at six. It was a precious time to my soul; because I faithfully warned the rich, by testifying 'What shall it profit a man if he gain the whole world, and lose his own soul?' The power of Jehovah was felt, and many went away satisfied; the clergyman sat with me, and politely engaged me to take supper, the next time, if God permit.——————————

——— New-York, sixth month, 1805.

This week I have spent in the alms-house, among seven hundred men, women, and children. Five times I went there, and had three meetings with such as were able to collect together, where they have worship; and then I went from room to room, consoling the *blind, lame, deaf,* and *sick,* who were rejoiced to see me; while the lame and blind went after me, from one place to another, till I was astonished at the love they manifested. How good was my merciful Master, to furnish me with such power and strength, as was communicated to my soul, through the medium of the Holy Ghost.

——————— I feel satisfied with my labour of love this day, having faithfully warned and encouraged all to come and wash in the cleansing blood of our Lord Jesus Christ, who hath saved millions of vile sinners, whose reiterated crimes must have doomed them to

dwell with devils, and damned spirits, to all eternity, had not the pity of Him remedied their awful situation.

Great debility of body has rendered it impossible for me to do more for my fellow-creatures than I have done, since I escaped the dangers of the deep, as I have had forty-six appointments here, and in this neighbourhood. As I have had no certain place of abode, I have lodged any where, as the Lord opened the way for me; and at different houses where I was entertained, held meetings. I believe, in six weeks, I laid in thirty different beds, which shews the goodness of an indulgent Parent, in caring for His saints.———

——— New-York State.—Vernon,
Oneida County, 30th seventh month, 1805.

——— Every day brings me nearer the mansion of bliss, that is prepared for me to dwell in at God's right hand; in all my conflicts between the flesh and spirit, the world and Satan, I hope through Christ's strengthening me, to abide faithful. Fiery baptisms are my lot here; but they all tend to make me more complete in holiness;—more like the image of my Lord and Master. Earthly joys cannot delight me; no, it is the salvation of the lost sons and daughters of Adam, that I am comforted with: therefore, O my God! give me seals to my ministry, that I may rejoice therein, and be a useful instrument in my day and generation. Thou art growing up in me, and I shall be perfect by Thy Spirit's Covering, by Thy Robe of Righteousness put around me.—Then how beautiful will be the King's Daughter!—How comely to the eye!—How precious in His sight! No cross, no suffering shall I decline, in thus moving and submitting to His justice, when His holy fire burns up the dross of sin that remains from the contaminating influence of Satan, whose dark influence is poured forth all around this world, while he walks up and down, seeking whom he may overturn or devour.———

———————— 14th eighth month, 1805.

Samuel Kirkland, a Presbyterian Missionary to the Oneida Indians, called upon me this day, to give me an invitation to his residence.————

——— As I had made the best of it that I could, strength was given me to evidence to all present, that I feared none but the living God, saying in the midst of my subject, '*Woe! be to me, if I preach not the Gospel,*' feeling as my day of suffering was, my inward peace and power abounded, which was a fresh manifestation of the Father's love unto me, and a confirmation that I still moved in the line of my duty. When the meeting closed, six persons came unto me, to request I would go with them, each having a horse; but I was as much at a stand to know, how I should dispose of myself after meeting, as to comprehend how I should obtain admission among them.—One cried out, 'You must go with me,' another, 'She shall go with me;' and my friend Samuel Kirkland, the Missionary, said, 'I have come six miles for her, and will not be excused from taking her to my house: therefore she must come with me; for I have promised to take her to Oneida next sabbath, as Skanando, the old Chief, will not be satisfied without her.'

The contest was finished, and I thought I was richly rewarded for my faithfulness, having exhorted them to be ready for the approach of the Bridegroom, who would come in such an hour as they thought not of. As I went home with S. K. we had a very solemn ride, and our tears flowed reciprocally; for the Lord our God had been with us in ten thousand dangers, where death threatened us in the most poignant manner. He said, 'I have been a minister forty years, twenty of which have been spent amongst the Indians, living among them for their benefit. When my lot was first cast there, I was fixed with the best man they had, who died a few days after; which they attributed to me, and were determined to have revenge, life for life. I was commanded to fall asleep, and a fire was

prepared; but while they were all round me, I kept singing hyms, trusting in God to deliver me; yet they often said, 'Go to sleep, why do you sing?' And at last one of the Chiefs was wrought on, and made an affecting speech, signifying—that, 'This brother had fallen down a few steps short of their forefathers, and because he had fallen short a few paces, were they to kill a white brother for it?' saying, 'It will bring innocent blood upon our nation if we kill him: therefore they hearkened unto this Chief, and I was marvelously delivered from the jaws of death.'———

——— A large number assembled on the 17th for worship, who had come, from two to ten miles round this neighbourhood; but having no other place better than a school-house—when it was full, the people came and requested me to go out in the open air, to accommodate those who had come so far. I therefore got into a cart, and lifted up my voice with authority, and said in the words of my Lord and Master, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.' I was much favoured with the presence of God; for this opportunity required great fortitude, as I never was before called to stand out in the open air, exposed to the burning sun, though I screened myself as well as I could.———

A meeting was held again in Stockbridge, for the instruction of the poor Natives, who are dear to me. There are some of the Jersey Indians among this tribe, and the whole number here, is rising three hundred, which information I got from A. S. their minister. This day two of the Missionaries and a young Clergyman were present, while my soul was earnestly engaged for the good of the Indians."———

THE FOLLOWING IS AN ADDRESS

From the Women of the Muhheconnuk Nation of Indians, written on their behalf, in their native

language, and translated into English by Captain Hendrick, one of the Indian Chiefs, and presented to Dorothy Ripley, on her departure from amongst them.

Dear Sister,

We, the poor women of the Muhheconnuk Nation, wish to speak a few words to you, to inform you, that while our forefathers were sitting by the side of their ancient fire-place, about eighty years ago; our father, the Rev. Mr. Sergeant's father, came amongst them with the message of the Great and Good Spirit, which he then began to deliver to them. He was the first Minister of the Gospel that ever preached to our fathers, and the Great and Good Spirit blessed his labours, by which means many of our poor Natives were turned from darkness to light.

Our ancestors loved their Minister, whom they looked upon as a father, because he was willing to live and die with them.

Sister, we will also inform you, that since our father, Mr. Sergeant's father died, he began to manifest a compassionate feeling towards our dismal situation; he in the first place began to teach us to read and write, this he did several years; after this he then began to deliver the word of the Good Spirit, and his labours have been blessed, by which means we who are commonly called by the white people, *Squaws*, are enquiring the way to Zion.

Sister, while we were sitting by the side of our fire-place here, we saw you coming, and when you opened your mouth, we believed you were sent by the Great and Good Spirit to visit us poor of this Island. We feel thankful to Him that He has put such a love in your heart, that you were willing to deliver His message to us. We thank the Great Good Spirit that He has protected you on the way, and that you arrived here in safety.

Sister, in behalf of the rest of our women, we now heartily thank you for your kindness, and for the pains you have taken in visiting us.

We hope, by the help of the Great Good Spirit, we shall ever remember you, and the good words which you delivered to us. Although we do not expect ever to see you again, yet we believe that the Lord Jesus is able to help us, that we may hold out unto the end, that we may see you among His sheep on His right hand, where we shall never be parted again. May the Good Spirit protect you on your way, that you may have a pleasant journey unto the end, farewell.

LYDIA SUHQUAUAKHUH
CATHARINE QUAUQUWCHON
ELIZ. MAUKHTOAQUAUWUSQUCH
CATHARINE QUINNEY
EVE KNOHTCAUNMEU.

In behalf of the rest.

——— ——— *A testimonial received from Calvin Young, who introduced Dorothy Ripley to the Oneida Tribe, or Pagan Party.*

Vernon, July 26, 180[illegible].

A LADY from England, by the name of Dorothy Ripley, was introduced to me by a gentleman, who came passenger with her in the mail stage, for the purpose of preaching to the Oneida, and the neighbouring Indians. On Sunday, the 28th, I had the pleasure of introducing her to a part of the Oneida Tribe, called the Pagan Party, who believe not in the Christian Religion, but in worshiping the Great and Good Spirit, by sacrificing and dancing. I informed the Great Chief that she had come a great way to preach to them. This Chief is called Blacksmith, and is a complete savage in every respect, and very envious to the white people; but in this instance

seemed well pleased with her visit, and expressed himself in this manner, that the white people generally came to them under pretence of friendship; that after they had obtained their object, they were no more friends, but treated them unkindly and destroyed their property, but said, he liked the people called Quakers, that they were good people and would do them no harm.

After the meeting was over, they generally expressed a wish that she would pay them another visit. This is the only instance I ever knew this Chief to be pleased with white people coming amongst them, or paying any attention to the preaching of the Gospel.

CALVIN YOUNG
EVE YOUNG.

A Letter from an Indian Squaw Woman, addressed to Dorothy Ripley, and received when in America.

Dear Sister in the Lord,

I BELIEVE that there is but one, the living and true God, and that He is the maker and preserver of our lives, and upholder of all things here below, and that He sent his only begotten Son into this world to be the Saviour of mankind, and that all those who believe and confess the Lord Jesus with their mouths, and believe in their hearts, that God the Father of our Lord Jesus did raise him up from the dead, shall be healed by His stripes, as thou hast very well observed to us; and I hope and pray to God that thou mayest be the means of stiring up our strong hearts to turn unto Him, the living and the true God, and that the words which thou hast dropped among us may make deep impressions upon our hearts.

Dear Sister, be pleased to pray for us, that we may be enabled through divine assistance to worship God in spirit and in truth. I fully believe that thou art sent by the Great and Good Spirit into this part of the world to do good to thy fellow creatures, to preach the gospel unto every kind of people; and although many are led to believe that it is not the duty of a woman to preach, still I pray God that thou mayest not be discouraged, there being many infalible proofs in the Scriptures, of women labouring in the Gospel; one great encouragement is, our Lord Jesus appeared to a woman first, after His resurrection. I hope, therefore, my dear sister, thou wilt keep on in thy gospel labour, and may that Great and Good Spirit, who is able to protect thee by His Almighty Power, through all the changing scenes of this life, guide thee by His Word, and bless all thy endeavours—that thou mayest be preserved through all thy trials on this earth: and finally that we may meet when our day's work is done here, at the right hand of God the Father, amongst the lambs of His fold, never to part again, which is the sincere prayer of thy sister in the Lord—

CATHARINE QUACHEMUT.

SPEECH OF PETER THE PAGAN, ALIAS SATEGEALITHEA,

(Copied by Elizabeth Kirkland, for her friend Dorothy Ripley.)

"A YOUNG Indian of the Pagan Party, in a fit of intoxication, had attempted to stab with a tomahawk, a white man, who had uniformly been friendly to Indians; he immediately demanded redress, consequently a number of the young man's friends waited on the offended person, and one of them made the following speech. It loses much of its native beauty in the translation, owing to the wide difference between the idioms of the two languages.

'Brothers of the Oneida Nation here convened;

open your ears and listen—you likewise, our brother, the white man, attend.

Brothers, the preservation of our lives, to the bright shining of the sun this morning, must be ascribed to God our Maker, who resides in the Heavens, but extends the arm of His power to all His creatures.

Brothers, let us all be thankful and duly acknowledge the mercy of God our Creator.

Brothers, the occassion of the present meeting reminds us of the uncertainty of human life, and the instability of man's resolutions. Our brother, the white man, thinks he narrowly escaped being killed by one of our men, so lately as yesterday morning, and this young Indian man, but a little while ago, made a solemn promise to refrain for ever from the intoxicating draught, which disarms the man of his right mind. Alas! how uncertain our enjoyments, both as to life and its peace and quit! had blood been spilled, this day would have been darkness to us! and we all burried in a flood of tears and grief! let us all again thank God, that no vein has been opened to endanger human life; the wound of friendship can easily be healed. It is truly a grief to us, that the abuse was given to a man who has always been friendly to us Indians, and never did them an injury since the time he first came by their fire-side. But other white skins have whipped and beaten some of us poor Indians, because of our frailties and follies; and chased them from their houses, with such whips as they use upon refractory horses. Alas! how are the times changed; in the days of the glory of our forefathers it was not so, the language then was, 'Brother walk in, sit down, refresh yourself, and sleep by my fire-side.' Brother white man, be not angry at what I say, though you individually may wash your hands in innocence; the white skin race, as a body, are become proud, and some of you too proud; you glory in your riches, your great and commodious houses, your large fields, and your plenty; you wear a white shirt, and sometimes ruffled; and you despise us Indians, for our

poverty, our low huts, our scanty allowance, and our dirty shirts: but, brother white skin, do your people think that God our Maker, who is in the Heavens, will make such a discrimination in the end?

Will the white man, with his riches, his fine house, and his clean white shirt, fare so much better than the poor Indian in a mean cottage, with his dirty shirt and tattered jacket? He looks not only on the outside but carefully examines what is within! A foul spirit may be concealed in a body gorgeously clothed; and a pure heart may reside unseen, in a body covered only with a dirty tattered garment. God our Maker will judge right in respect to the worth of souls, whatever complexion the bodies wear. But brother, be not angry, I have rather stepped aside from the direct object of our present meeting, and have been addressing you as in the place of the white skin race at large.

But I am an Indian, and have lively feelings for my nation, especially when I see them abused. I don't think it is right for the white people to give so much rum to the Indians, when they know the weakness of Indians; and that they are not blessed with that capacity and resolution which some white people possess, who can make use of strong drink, without injury to themselves, or disturbing the peace of society. But I must remark, least you should be too much lifted up, that there are to be found among white skinned people, some, or now and then one, who has brought himself quite on a level with Indians. And if we Indians must bear this reproach of loving rum, the white man certainly loves money; which will deserve the heaviest punishment, I presume not to determine.

I consider myself as in the presence of God our Maker, who resides in the Heavens. Our father (Mr. Kirkland) the minister, sees and hears me. I can say, I believe he is full of thought, and many anxious ones have revolved in his mind, since this council was called.

Brother, enough has been said; what is you wish? tell us plainly! do you want money to repair the breach, and heal the wound made in your heart? or do you prefer a confession from the young man, who thus insulted you, and a request for your forgiveness, promising before all the Chiefs, that he will never do the like again? and can you on these conditions, freely, and from the heart, forgive him? if so, the Chiefs will be responsible for the young man.'

The latter proposition was accepted; a notable and generous confession was made by the young Indian, and he received the full pardon of the white man, to the great joy of all present."

"I feel very languid with riding twenty-two miles in the stage, yet have appointed a meeting in the Presbyterian Church, which I held to great satisfaction, many people attending through curiosity, which I hope will be profited, and my soul free from their blood.——

A person of the name of Alexander, who keeps store here, invited me to sup and lodge; thus the Lord still follows me with earthly mercies, which makes me pass over many insults; and I had rather ten thousand pierced me by vile reports, as myself be found once in the practice of evil.———

A kind Quaker, who heard me in Agusta, gave me one dollar, which is the second I have received during five weeks, and I have relieved three or four with it. This friend attended a meeting before, and spoke admirably from the 'Dry bones in Ezekiel,' which after he had done, I arose and sanctioned it, as life and power were in the testimony.———I was induced to supplicate the Throne of Mercy, for preservation, and an increase of faith and love for each,—and then endeavoured to conclude the meeting: but a Methodist Preacher requested I would permit him to say something to the people, which I was free to do, and he, with tears, told all present, to treasure up what they had heard; for in Jesus Christ, male and female were

one. 'When you go home, don't you say as I said last week—it is only a woman! My brethren and sisters, I went to hear this woman in a barn, and the word reached me powerfully, and followed me home, and has brought me miles to day, to testify this among you; for before this I did not think a woman ought to preach: but now I am convinced God has sent her to preach Jesus Christ's Gospel.' This person sat down, and an Indian sister rose immediately, and testified thus, 'If I were to hold my tongue, and not tell that it is thirty-three years since I became a Christian, those beams would speak against me; and I believe I may call this my sister: for I think it is in the scriptures, that strangers shall be our sisters, and I feel united to her.' Much more was said by this man and woman, which proved our gathering together was of the Lord, and we at last parted as children of one Heavenly Father, who made us to love one another."

Letter from Dorothy Ripley to Abigael Eames,

Albany, New-York State, 26th
eighth month, 1805.

My Endeared Friend,

LAST evening I returned from my visit to the Indians of Oneida, South Settlement, Stockbridge, and Brothertown, and I was presented with two letters from thee, whom I am united to by the strongest ties of Christian friendship, that will no doubt end in the full felicity of our spirits, when they enter into the city of our God. Here our joys are mixed with pain; our love with anxious desire, that causes bitterness of spirit through a seperation: but, in Heaven one object will attract our notice, even the Spiritual Bridegroom, who is now the Head of the Invisible Church, as well as the visible one, which we are members of. Since

we were parted, many have been the baptisms my soul hath endured for the children of men, while I have travelled five hundred miles, and have had above thirty appointments, which were held in the court-house, steeple-houses, school-rooms, barns, fields, or woods; yet there has been sufficient time to think of my precious A. E. although I assure thee, I watch with a godly jealousy over my natural affections, lest I give to thee, or any other sincere acquaintance, more than is due to mutable creatures. Thou must acknowledge God the Father of us each, is entitled to our ardency of soul, and continual thoughts; and I believe as we are more weaned from terrestrial objects, (in which we should place no confidence,) we shall have our minds subjected, and lay passively in His hand, doing His will, and suffering patiently for His sake, while employing the whole of our time, which I imagine thou dost call "one business." If I were to indulge myself in expressions at this time, I should use strong tender words to thee: but I must forbear, or else the past uneasiness will return, which Grace has conquered by her attractive charms, when solitary saying, "I hope my precious friend hath not forgot me."———

——With much affection I conclude, and remain thy sincere sister in the Lord Jesus Christ—

DOROTHY RIPLEY.

Letter from Abigael Eames to Dorothy Ripley.

New-York, September 3, 1805.

Dear Dorothy,

The earnest solicitude which I at all times feel for your temporal, spritual, and eternal welfare, induces me again to make use of pen, ink, and paper,

to manifest the real regard which I at all times feel for you; earnestly wishing that every dispensation of Providence, whether merciful or afflictive, might terminate in the furtherance of your faith in the Gospel of our Lord and Saviour Jesus Christ: therefore, my dear sister, let us go forth without the camp, bearing His reproach, knowing that we have here no continuing city, but we seek one to come; a city which hath foundations, whose builder and maker is God. O my dear sister! I do choose rather to "suffer affliction with the people of God, than to enjoy the pleasure of sin for a season." And I am well persuaded this is your choice likewise, or you never would have laid down all that is near and dear, and become a stranger in a strange land; to endure hardness, and censure, and reproach, and pain, and weariness, and want, unless for Christ and the Gospel's sake. But my precious friend, take the prophets and apostles, who have spoken in the name of the Lord, for an example of suffering and of patience: behold! we count them happy which endure; therefore, do you endure, my dear, and that patiently, and a rich reward shall be given unto you; for all your troubles and trials here, will only make you richer there, when you arrive at Home.———

——— But my dear, now it is that we have many painful sensations to pass through; to part and meet, and meet and part: but by and by, if faithful unto death, we shall meet to part no more for ever; but spend a happy eternity in praising God together. And as the Poet sweetly sings,—

"There on a green and flow'ry mount,
Our weary souls shall sit;
And with transporting joys recount,
The labours of our feet."

And though your unwearied diligence, and labour of love, and faithful obedience in the gospel vineyard of our Lord Jesus Christ, in travelling far and wide, to

try to bring poor lost souls into the fold of Christ, may entitle you by promise, to a high mansion, in our Heavenly Father's House; and I in my small way to a lower; yet I humbly trust, that like Heavenly visitants, we shall often meet, and sit and tell the wonders of His love; while new scenes of unthought of pleasures, will be for ever unfolding to our view.——

I subscribe myself your constant real sympathizing friend, and well-wisher,

ABIGAEL EAMES.

Letter from Dorothy Ripley to Abigael Eames.

On board the Victory, 11th ninth month, 1805.

My Dear Friend,

LAST night, when we came at the fort, three miles from Boston, the officers ordered us to return back to the Hospital for a pass, we being from New-York, and the fever having broke out since our departure. We felt it trying, to trace back through the water four miles, to ride quarantine, off at Rainsford's Island, but, submission to the will of God must at all times be accomplished; yet how hard it is to say, on all occasions, 'Thy will be done.' As clay in the Great Potter's Hand, I am laying soul and body, to fashion and form as He pleases; therefore I shall know what is His mind respecting me; for I dare not desire any thing contrary to His wisdom, or I am punished with my request, which I dread as much as His displeasure.

Thou will be anxious for my return, sooner than it is possible for me to come, though I move as swiftly as I can that I may finish my work on earth by noon. These holy breathings are from His Spirit, who groans

within me, for the Kingdom of Christ to come, with power, into the hearts of such who laugh at the idea of the Father giving His only Son to die for miserable sinners The death of Jesus Christ is mysterious to millions, because 'No man can call Jesus Christ Lord, but by the Holy Ghost;'—let us then walk as the wise, not as fools, seeing our works shall be made manifest before all nations, when the Judge shall reveal every secret thing, which has not been brought to light, to the justification of the righteous and final condemnation of the wicked.————————

———— Thy midnight watches for three weeks, and sympathetic tears on my account, (when exhausted with my Gospel labours) demand my utmost solicitude for thy growth in the hidden life, which my efforts shall not be wanted to promote.————————

———— I pray the Father to sanctify us, soul, body, and spirit, that we may testify to the world, we are His adopted daughters, who through His might overcome all our combined foes, the world, flesh, and Satan's host, who are watching the door, if happily they may get entrance, when we are supposing ourselves securely guarded by Prince Emmanuel, who requires us to wait at the door-post for directions, and keep from sin of every nature, seperating ourselves especially from the unholy, least they contaminate us with their pollutions, which they indulge themselves in, glorying in their shame, because their deeds are evil. I conclude with a hope of boundless bliss for us each, trusting in the Redeemer's mercy to accomplish His great work, &c.

DOROTHY RIPLEY.

Off Rainsford's Island, on board the Victory,
12th ninth month, 1805.

"An unexpected calm possesses my soul this day! laying in the hands of the Almighty with resignation: He seeing meet to confine us here by His

Providence, to answer His purpose of shewing us, that all seasons are in His power, and that we can only move at His pleasure, or through His direction, holding all His messengers of vengeance in subserviency, to do His offices of justice at any moment, when the measure of their iniquities are filled up, as Jehovah hath waited with long-suffering love for many years; that they might be their own accusers in the day of retribution.

Submission to His divine authority I labour for with all my might, and I find a growing in the Lord.———

I long to live every moment for eternity, as it appears the grave waits to receive me, and this hand which my pen occupies, must become a feast for the worms, and the admirable bones crumble into dust, that they may return into their original state; that God may form an immortal structure like unto His body, which being glorious, did not see corruption, because it was begotten through the power of God, of incorruptable seed, and appointed to be the first fruits of them who are fallen asleep. Roll on ye fleeting moments which hasten my departure from a scene of sorrow, to the transcendent joys of yonder bright world, where glorified spirits reside, worshipping their Maker with incessant praises, which they learn from the Angelic Throng, who have reverentially adored the Author of their spiritual existence, from the blessed era when they first were fashioned by His wisdom, for His praise.

A bliss like yours, suits my immortal spirit, that seems like a spark of celestial glory, derived from His immense divinity who quickens all with animal life, as well as with divine. The uninterupted peace will come, then silent sorrow shall be rewarded with life-everlasting, and a long holy-day of pleasure, will compensate for scorn, poverty, reproach, and a variety of sufferings, which a christian's life is surrounded with, while in this state of mutability. In full and certain hope of this ecstatic joy I close the day; looking for immortality by the spirit of Jesus Christ,

whose I am, and whom I have revered from the dawn of life, in this terrestrial globe, which shall be dissolved by fire, at the coming of my God, when the Heavens and Earth shall pass away with His refulgent beams."

Letter from Dorothy Ripley to Abigael Eames.

On board the Victory, 14th ninth month, 1805.

Dear Friend,

How pleasant is the thought of dwelling with Jesus our merciful Redeemer. Dear friend, an evidence was given me lately, that we should stand firm in the Lord, abounding in His knowledge; patiently waiting before Him, to worship Him acceptably with spiritual obedience. I long for an increase of His Holy Zeal, to possess the soul of my precious friend, whom I feel cemented to, by the attracting charms of the love of the Father.———————

——— Come hither with me continually; wash in the fountain, that there may not appear any spot on our raiment henceforward; then we shall join hand in hand, urging our way to our eternal rest, that awaits us when we put off this corruptible robe, the covering of the soul. Perhaps one will outstrip the other, and gain the reward first, which the Father dispenses to every welcome guest, my race is not finished, though I long to stand unclothed before Him, whom I love with intense desire, such as one would suppose a mortal creature could not possess. Many times I say, I am ripening for eternity, and shall soon receive from Him, "Well done good and faithful servant, thou hast been faithful over a few things; enter thou into the joy of thy Lord;" but at other seasons it appears that my work is only begun, though I wish my sun to set at noon, bright and clear.———————

——— I believe I am an heir of life ; and often hear the songs of the spirits of the just, who once like us were pressured with flesh and blood, which they have left behind. Ten years ago, or more, an intimate of mine addressed me thus, "If I go home to Glory first, I will visit you, if God permit," and as she determined, so she has many times performed her promise in vocal music, or on a stringed intrument, but not such as we, (in that day) were delighted by ; and with astonishment I have silently revered the Maker of us both, for His condescension to me a worm. In justice to my aged friend, I say, if ever there was a spotless bride, I believe she was one, when her spirit returned back to God, which was three months after our engagement was fixed, she died suddenly, by a lethargic disease, that had grieved her Heaven-born soul many years, being cumbered with her fleshly house, and blind for fifty years : yet how fine her sentiments were !—how quick her penetration !—noble and generous her heart, that was touched with every woe ! every new calamity that was abroad in the world at large !—angelic in her visage, that won my soul, and allied it to her's, as though one mould would fashion us in close communion to our God for ever ! Every thought of her heart she could tell to me; and unburden her soul unto a friend, that admired her mind, richly fraught with useful knowledge, that led her to meditate upon Jehovah's vast design, in reinstating man to his Divine favour once more. Many years her peace was made with God, and as an angel of the highest order, I view her now : for her spirit was so divine, that she was not fit to dwell with mortals longer ; and very few could penetrate into her wisdom, it was so sublime. Ah me ! I am left behind to point poor sinners the way to Calvary ! while she is viewing the beatitudes of the lowly Jesus, clothed with His Royal Vesture, as the Sovereign of the world, preparing for battle against Gog and Magog ; who shall close the year of jubilee, when the Saint's number is complete, and Zion's children are all gathered in from east to west. ———

——— This is the most delightful season that I have had since I took my leave of thee. My bliss is in the Father, the wise Creator of my soul and body: in Jesus Christ, who has brought us out of the fall, and fixed us by His power—on Him, the Rock of Ages; whose sanctifying Spirit hath set apart our souls to adore Him, the Invisible God, in our body or tabernacle, until we shall see Him eye to eye, and dwell with Him; being brought through much tribulation, and fashioned after His image of spotless white, being "the brightness of the Father's Glory," or Eternal Excellency, and shall be acknowledged as God, who is all in all.

DOROTHY RIPLEY.

To F. and S. Amory of Boston, from Dorothy Ripley.

On board the Eliza, in Melfrid's Harbour,
5th tenth month, 1805.

——— "May you attend to the important work of laying up treasures above, where neither 'moth nor rust doth corrupt, and where thieves do not break through nor steal.'———

——— In every calamitous hour, I leave the world, and take a view of my rich inheritance, where spontaneous fruits refresh, and promise recreation to my soul for ever: while the odoriferous scents tempt me to stay, nor invites in vain my happy spirit, which cannot take delight in toys that allure those minds, who drown their cares and sorrows, till deep remorse plunges them into despair, having no hope of immortality. Say is not this the case with all, who lavish out their golden days, in search of what the sensualists call pleasure? but the Christian views their dissipation

with disdain, while a tear of commiseration falls in vain upon the gallant youth, who mocks the silent sorrow of the righteous in opprobrious language, not thinking he is adding fuel to consume himself.——I would rather bear the frowns of the despising age, and long fatigues appointed for the trial of my faith, than live at ease, reclining my head upon the silken lap of fortune's smile, where threatening dangers lurk unseen, and so surprise the heedless sinner in a moment, when he thinks himself the most secure. Well for the dying Christian, he falls asleep when nature's scource is exhausted; because, then is the time to sow the incorruptible seed, that it may yield its glorious body an honour to our God, who quickens the dead, to dwell in transporting bliss, through increasing ages. O! had I a million of souls, they should be freely offered, as this one is, that is moving at His command, where and when He pleases: yet always in the cross.

DOROTHY RIPLEY."

New York, 14th tenth month, 1805.

"A desire hath arisen in my soul this week, that I might clear myself of this city; accordingly it was proposed by a friend, to gather me the inhabitants together near the Manhattan Well.———— It was a solemn and an awful time.——My text was 'If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.'—I suppose there were present eighteen hundred people, notwithstanding all the thousands who were absent on account of the fever. I stood and preached for my Master two hours.—Retiring into J. E's house, many followed me thither, and would not go home, begging for another meeting the same evening, which they waited two hours for, standing all around the windows and doors. My strength being a little revived, I was willing to stand up again, and had a very precious opportunity, with the most solemn part of them, who

were refreshed, as well as myself. My Jesus gave us a comfortable subject for our meditations, 'Blessed are they which do hunger and thirst after righteousness: for they shall be filled,' and I am thankful that I was strengthened to proclaim the willingness of God to supply with His grace, and glory, with His life, and power, all who sought Him diligently from a desire to love and fear His Majestic Person, who fills all places with His Immensity."———————

Baltimore, Maryland. 27th twelfth month, 1805.

"I have visited Baltimore goal frequently, while I have been here. Thrice I was with the criminals, whose rattling chains never can be obliterated from my mind, in case my recollection is continued. On kneeling down in the midst, I was awed with terrific fear, occassioned by each man dropping suddenly down the iron which was in his hand. 'O my God!' said I, 'preserve these men from Thy Eternal Justice; lest they drag the chains of darkness for ever in hell.' Some of those were slaves, who had run away from their masters: others who were put there to make them more faithful: and a third class are frequently confined there for sale.———————

———— Two meetings were held at the Point, in a handsome house, where two thousand were collected, and I was favoured by the Master's presence, who honoured me with suitable bread, to give to the people.—As I was coming home, some were astonished to see the multitude, and cried out, 'There are as many people as if JOHN WESLEY were risen from the dead!' which I think a credit to him, now that he is gone! Light-lane house accommodated many, who conducted themselves respectfully, and I am rejoiced to see the Methodists have two such good houses, to worship the Lord my God in, where I found Him draw nigh, both to them and myself; and I am highly pleased, that some who possess great treasures on

earth, have a name with this people, whom I long for to increase in vital religion, as the world waxes old. The desire of my soul is ardent, that they with all other sects may become one family, and worship spiritually in the temple of the heart, God in Christ. Henry D. Gough, a rich man, being a member of St. Peter's Church, got me it by his influence, and we were favoured both with a crowded and an attentive assembly, who patiently waited two hours for our separation.——Henry D. Gough procured me the Dutch Church, and I was favoured with a number of solid people of different persuasions; but the house being small, it would not hold thousands whom I love to invite to prepare for the Marriage Supper of the Lamb.—I have stay'd two weeks among the Methodists, who have given me bread with cheerfulness, and are willing to entertain me on my return.

Mary Ellicott invited several Quakers to meet me at her house, Mary Mifflin, my old friend, asked me if those two reports were true, that were circulated to my disadvantage. One was, that I preached by notes: but I said, 'Never a note was made by me, and I often got up to speak to the people without uttering one sentence, until it was given me by my gracious Master.' The other crime was, that I said I lived without sin, and had many years quoted this passage: 'If we say that we have no sin, we deceive ourselves, and the truth is not in us.' I told my beloved friend, that John there spoke of a natural man, and then described a spiritual man afterward: declaring, '*Whosoever is born of God, doth not commit sin, for His seed remaineth in him, and he cannot sin, because he is born of God,*' and shews, '*In this the children of God are manifest, and the children of the Devil.*' Professing I am born of God, and have lived without sin years.—I labour daily to apply to the sprinkling blood of our Lord Jesus Christ to keep my conscience void of offence, that my soul and body might be a pure temple for the Holy Ghost to dwell in. We all parted in peace, and they

requested when I came back, to go among them again, so I can proclaim with a thankful heart, 'Glory to God in the Highest, and on earth, peace, good-will towards men.'"

Washington, 29th twelfth month, 1805.

"W. Doughty took me to fulfil an engagement in the Methodist Meeting-house, a part of the twenty buildings. There were a large collection of people, and some members of Congress, who attended with sobriety, and I hope they will remember the subject, as long as they have recollection, as they profited by it and came after me to shew their respect for my labour of love."

Georgetown, 2nd first month, 1806.

"In Georgetown the Methodists were so obliging as to accommodate me with their house for worship, which was filled out of the different sects; but principally the Methodists, or such as attend their place of worship. The final doom of the wicked was my message to the unawakened; and the glorious entrance into life of the just, which animated my drooping powers, that had contemplated the awful end of the disobedient. The sensibility of my heart was aroused to discharge my duty to my Maker, in vindication of works of righteousness.———

The 3rd first month.—I had a meeting at the Presbyterian Church, where one in Georgetown has been minister above twenty years.——— I have been deeply exercised in my spirit, to solicit for the Capitol where the Congress meet, several days; because the Lord assured me when I was in Whitby, that I should have a meeting there. Last evening, two members of Congress followed me home from meeting and told me they thought I could obtain the Capitol. I simply said to the Senator and Represen-

tative, my mind has been deeply exercised for a meeting there, but I know not how to accomplish it: besides I am going to *Annapolis* to-morrow, to attend a meeting in the state-house, which the speaker promised to circulate for me, as well as give me his chair.' The Senator answered, 'I will do that for thee, I know the speaker, and I believe he will give thee the chair on first day morning.'"

On the 4th first month.—I set off to Annapolis, spending the early part of the day in prayer, that I might not faint in well doing, for my mind was pressured with mortality exceedingly.————————

———— *On first day afternoon.*—I went to the Methodist Meeting, to attend an appointment, but the house being too full, one of my friends requested the minister of the Episcopal Church to accommodate us, which he yielded unto, giving me his pulpit, to stand and magnify the Lord God of Hosts.————In the evening my lot was to comfort many coloured people, who were in bondage; the Methodists offered me their meeting-house, but as they had a house of their own, I chose to have them separate from the whites. '*Ethiopia shall soon stretch out her hand unto God,*'—I took a subject to impress their minds.—The sufferings of Jesus I laboured to unfold to them, that their grief might be assuaged when they were in calamity: and also set Him forth as the Redeemer of Ethiopia's children, every where, who were scattered all over the nations. It was a time of tears, sighs, and groaning; while thanks, praises, and shouts of joy and sorrow, prevented my voice at seasons.——The Speaker of the House of Delegates attended me there; with some of my new friends, whom God had raised up to lessen my weight of distress. I returned to my lodgings, satisfied that I had done the will of Him who had sent me; and retired to my room, to thank my Master, who had brought me one day nearer the Throne of Glory, where I shall adore His dignified Majesty in songs of immortal praise."

———Annapolis, 6th first month, 1806

———"In the evening many gay persons honoured me with their company in the assembly room.—When Tobias E. Stansbury, Speaker in this house, handed me into his chair, I could not refrain weeping, at the marvellous Providence which has attended me from a child, and I thought since the Lord had placed me there, I would honour Him by testifying,—'*He chooseth the foolish things*' of this world, to abase such as are wise in their own eyes. Those assembly men present, I requested to make *wisdom* their pursuit, that by her direction, they might govern righteously, so far as their influence extended; then I assured them vice would be kept down, and their country become powerful through the principles of virtue. My hearers were advised to believe, and hearken to Moses and the Prophets, who spake concerning the Spirit; and by its dictates, preached Jesus Christ, the living sacrifice, whose life was given for us. I said a talent of great light is in the possession of some, while others are intrusted with a talent of gold, to occupy faithfully to the Glory of God, being no more than stewards over his goods: therefore I commanded them seriously to consider that those things were not their own. An holy fear towards God excited me to tell them, that they were not a dread to me, though they might boast of great natural abilities. Sweetness of temper, and calmness of mind, strengthened me to labour with all my might. Some of the assembly came to me and said, '*Some person will wait on you in the morning*;' but as they did not come early, I went off in the stage. I was told afterwards, that they made a subscription among themselves, and sent it in the morning.—I understood that the money was appropriated to charitable purposes."

Annapolis, 7th first month, 1806.

"This morning I took my leave of a kind people. The stage I came in was full, and sorrow hath

been my lot all the way, occasioned by the distress of a forlorn mother with her five children, who were slaves, and going to New-Orleans. I told her master, (by whom her babes and she were purchased) that if he did not take her husband with him, whom she mourned for, they never would do him the least service. He answered, '*I have bid four hundred dollars, but his master will not let me have him under six.*" Though it was painful to my feelings to have this poor miserable slave, and her helpless children, for companions, yet I do confess, that I had rather be her consoler, than have partook of the richest dainties the earth produces. She thanked me for my good advice. The young man whose property they were, took all I said in good part, making no reply from moroseness: I observed he had brought her off without dinner; but Providentially there were put into my hands a quantity of rich cakes, so I fed her and the five children with unspeakable pleasure, out of the bountiful hand of my God, who guided me safe back again to Washington City. As I was riding, and had parted with my sorrowful cargo of slaves, I much admired Pennsylvania's Avenue, planted with two rows of young poplars, which will make a delightful shade on each side, for the citizens, when the sun sheds forth his burning rays. In Georgetown I again arrived, and met with a welcome from my beloved friend Doughty, who said the Capitol was promised me on first day; and a letter was gone to Annapolis, to T. E. Stansbury, Speaker in the House of Delegates, to inform me that my request was granted, which is to me the most important work I have ever engaged with. The Lord direct my tongue, and open my mouth powerfully, that His Name, (by a woman) may be extolled, to the great astonishment of the hearers, who no doubt will be watching every word, to criticise thereon."————

——— Washington City, 12th first month, 1806.

"Unto thee, O Lord! do I give thanks, thou hast not hitherto forsaken thy charge, but favoured

me with thy consoling presence.——When I sat down in the Speaker's noble chair, methought Wisdom adorned me with her spotless robe of innocence: and I perceived her fetters had become a golden chain, or ornament put around my neck.———

——— The solemnity of the assembly delighted my soul; but with awful reverence, I felt God was in the midst, when supplicating His Throne of Mercy, for assisting power, that He might be honoured by those Rulers of the land, who had the direction and government of all the United States of America, at this period when they were convened together for the purpose.——Thomas Jefferson, the President, appeared no more terror to me, than if I were the Queen of the nation, and he one of my subjects, ruled by my authority; but it was *Wisdom* that adorned my mind, and through the condescension of so noble a mistress, I was empowered to speak to the honour of God, and not regard the appearance of any man, high or low.—

——— *On the* 16*th first month.*—In *Fredricburg*, an assembly was gathered in the market-house, or ball-room;—and I desire to keep in remembrance the singular attention of this people, and their love.

The 22*nd first month.*— I had a meeting with the Methodists in Portsmith, through the exertion of T. L. Douglass, and his brother Mansfield, who were both Preachers. The opportunity was a weighty time, and much to my satisfaction. The ardency that I feel for the salvation of precious souls, deprives me not only of sleep, but likewise of that rest which would contribute much to the strengthening of this feeble frame, that is ready to faint under the dreadful pressure of mortality.

On the 23*rd first month.*—Friend Mansfield, a Methodist Preacher, was so obliging as to cross the river with me to Norfolk, and introduce me to R. and M. Gilberts, his friends, who are Methodists, who gave me a welcome reception;—a large congregation was gathered with short notice. My friend, R. G. said, he supposed there were two thousand souls

present. The subject for our meditation was the judgment day.

——— Norfolk Methodist Preacher, being willing that I should have his congregation on a sabbath morning, gave out for a meeting at eleven."

Norfolk, Virginia, 24th first month, 1806,

"Many kind women accompanied me to the poor-house this morning; and Rosanna Cox called for me, to take me in her carriage, offering me it with her servants also, at any moment while I stay in this place, which I esteem as a favour from God; for He knows that I am not able to walk; and that I am willing to lay down my life for His sake, by spending my breath and strength in searching after sinners, whom He has died for.———————

——— Horrid in my eyes, is the crime of slavery! yet God permits it in His wisdom to fill up the measure of some men's iniquity. One old black man, who was there on sale, was weeping bitterly, because his legs and feet were frost-bitten, since the approach of winter. I also wept over him very much; for it was not likely any would buy him in that situation. The only relief I was able to afford him was, to remind him of the sufferings of our Lord Jesus Christ; and poor Lazarus, who laid at the rich man's gate, mercifully rescued from his affliction and poverty, by death, and a convoy of angels, who conducted his tribulated soul into the city of God. *There was no fire, no glass in the windows to keep out the cold, and men mixed with women; so that there appeared wretchedness without any intermission.*

——— *The 25th first month.* My merciful Master commanded me to send a note to the goaler and go again to that miserable habitation of sin and misery: but I found he had been at one of the magistrates to prevent me, by lodging this complaint, that a number of ladies went with me to the prison, when it was

unprepared. The magistrate replied, like a man fearing God, *'The goal ought always to be in order; and I will come with her myself.'* When I went the men were unfettered of their dreadful collars, and were only fastened to the floor by their ancles; sitting upon it. The goaler had taken off several of their fetters."

Norfolk, Virginia, 26th first month, 1806.

"This being sabbath morning, I went again to the poor-house, accompanied by a large number, who seemed to have their ears opened to receive the message that my Master Jesus had sent me to deliver to the poor. We had a solid time, and went from there to the Methodist Meeting. In our way I observed a multitude standing at the door who could not be accommodated with seats, which made me feel exceedingly unpleasant. I suppose three thousand hearers were crowded; but to all visible appearance, as many were standing without which made me extend my voice and speak very loud. If I say we had a precious time, I tell the truth; for many were weeping and praying in secret places.

——— While I stood in the midst of this crowded audiance, my Master commanded me to give out a meeting for *Mammoth Church,* and then get Rosanna Cox, to ask for it; so I whispered to J. C. the Norfolk Preacher, to tell the congregation they might attend the Church at three, with an expectation of my holding a meeting there. When we came out R. C. went with me to a person of influence, who gave us leave; so by faith I was standing in the afternoon in one of the largest Churches that I have seen in America, which they said (by measurement) would hold seven thousand persons; but I concluded five or six thousand, and had the pleasure to see it full, which was a gratification to my mind. ———

——— I found my Master to be mouth and wisdom unto me; furnishing me with matter suitable, for high and low. I laboured to vindicate the power

and Godhead of our Lord Jesus Christ.———— It was a time to be remembered by me,———— my strength was spent, yet my soul adored my God, who had filled this house for His handmaid, while many believed it never would be so full in their generation.

This Church is a handsome building, built of brick, and is a credit to all who contributed thereto.————

Having felt for the coloured people in bondage here, it was given out for me to have a meeting on their account; which alarmed the magistrates, and slave-holders so much, as to bring many out to watch my words; to lay hold of me if possible."

Savannah, Georgia State, 23rd
second month, 1806.

"This morning I was much pleased with Henry Holcomb's sermon, which consisted of experimental holiness, which no man can describe, but one who has been '*Born of the Spirit.*' This baptist minister is free from those prejudices that prevail over many, against women officiating in the Gospel with them. I told him if he would take the morning, I would hold a meeting in the evening, and so desired him to inform the people of it; and also give out for me another meeting in the afternoon, in another church, which he did by saying, '*A sister like Phœbe who helped Paul, will preach here in the evening; and in the afternoon will be at Andrew Bryan's Meeting-house.* Andrew Bryan is a black minister, and has five hundred and fifty four members, to whom he preaches the doctrines of Jesus Christ. This minister is seventy-seven years old, having his head almost as white as snow, and the Kingdom of Heaven in his heart."

Beaufort, South-Carolina, 4th
third month, 1806.

"The Independent Church was offered me, which I accepted gratefully, as another door opened

by Him, who '*openeth and no man shutteth; and shutteth and no man openeth.*' A number were gathered together, and I hope they will not forget my solicitude for their happiness in this world, and my ardent desire for their eternal peace.———

——— In the evening I had another opportunity in the Baptist Meeting, a large concourse appeared, when compared unto first day. The visible alteration was manifest to all present, which yielded me pleasure above my expectation, and raised hopes in my heart, to believe my labour had not been in vain in the Lord."

The Author, thus far, has given the foregoing outlines of this distinguished female, and will leave them to the reader to mark the end of a life so spent in the service of God.

She has crossed the Atlantic Ocean ten times; and is now in America, scattering the seed of eternal life.

She is well received by professing Christians of almost every persuasion, having nearly lived down the calumnies of evil tongues. May the Lord preserve her as in the hollow of his hand, and if it seem good in his pleasure, bring her to her native land, and to the bosom of her friends; and when she has done the will of God on earth, may she be gathered home to her fathers, with the multitudes of the redeemed of every name and colour, whom she has been the instrument of gathering into the fold of Christ.

Mrs. MARTHA GREGSON.

She lives at Saham, near Swaffham, in Norfolk. Her mother was a pious woman, but died when Martha was very young. She was married in the year 1799, and it appears was very desirous at that time to obtain true religion. She read Law's *Serious Call*, and some other religious books. In 1817, the Methodist Magazines were lent her by a friend: she was much affected with an account of the pious characters therein recorded, particularly with their happy and triumphant deaths. She prayed sincerely to the Lord for direction from his word and spirit, respecting her future conduct, and especially whether she should join the Methodist Society. She read the word of God for direction, and immediately opened on Isaiah lviii. 8. which appeared to her a promise, that grace and glory from the Lord would follow such a step. She prayed that the messengers of salvation might be sent to the village where she lived; and not many months after, they came, and she was one of the first who joined the society. She received a note of admission on trial, from Mr. Moses Dunn, in Jan. 1818.—Since which time the Lord has kept her in the good way.

She soon afterwards felt much affected with the awful view she had of the miserable condition of sinners. For them she interceded with God in mighty prayer, that he would convert them to himself. Sometimes it was powerfully impressed on her mind to warn her fellow sinners of their danger;—she treated these impressions, for a season, as so many devices of the enemy:—her being a *female*—her great ignorance—and the important character which her husband sustained—were arguments by which she endeavoured to satisfy her mind; and remove these powerful convic-

tions. But the more she strove to resist the secret impulse, the stronger were her convictions—of its being *her indispensible duty to call sinners to repentance.* The first year, she began to exhort a little, when no preacher came. The people being pleased and profitted, and her own soul being blessed in the work, she continued. She has a most useful talent for the work, and is very generally received as a messenger of good tidings, sent by the Lord. The Preachers also have encouraged her to go on in the good work. Her name appears in the printed plan for the *Swaffham Circuit,* and likewise in that of the *Attleborough Circuit.*—She has one or more classes committed to her care. In the experience of this excellent woman, of which I have only given a brief outline, we find that a religious and faithful use of our present knowledge, is the sure way to increase it unto full salvation, and to be directed in that way in which the Lord would have us to go. This was the case with the Ethiopian Nobleman; with Cornelius; and with Nathaniel. This was the case with the Founder of Methodism:—he was sincere in all his researches after truth, and was providentially led to take those steps, and form those plans which have been so wonderfully owned of God. Similar to those was the case of hundreds, when Methodism arose; they felt the want of rest for their souls, but knew not where to find it. They read Burkitt, Henry, Russell's Sermons, the Duty of Man, &c. but found it not.

To these, the Methodists were the messengers of God for good; who formed part of their first Societies. So in the case of sister Gregson, the Lord saw her sincerity, heard her prayer, and lead her in the right way. May she prove faithful unto death.

Miss JULIANA WHITE,

Of Ipswich, appears to have been brought to a saving knowledge of the truth, in the year 1809-1810, under the preaching of Mr. Padman; the Lord applied His word, by His Spirit, and deeply wounded her conscience, or as she expressess it, the Lord sent her home bleeding with anguish; and for a fortnight "the arrows of the Almighty stuck fast in her soul, and His hand pressed her sore;" so that she could not forget the wormwood and the gall. But the hand that wounded applied the sovereign balm. After she united with the Methodists, she went to the class one evening in deep anguish of mind, where she disclosed her heart, prayer was made for her: and not in vain, the Lord heard and answered; the burden was removed and hope with some degree of peace sprung up in her soul. She hastened home to her chamber, and there she gave full vent to the feelings and desires of her heart, and throwing herself upon the divine mercy, she felt that *she* was the happy subject of it; encompassed in the cloud of the Divine Presence she saw by faith the Bleeding Lamb, and heard the soft whisper in her soul, "*Thy sins which are many are all forgiven, go in peace and sin no more.*" She observes, "Long was I, as it were, rivetted to the sacred spot, bound there by inexpressible emotions of *gratitude, love,* and *praise.* During a month I continued almost in an extacy, carried far above all earthly things; but at the expiration of which, I was made sensible I had to engage with the three-fold enemy, and enter upon a warfare. Soon the storm began to beat upon me, whose ruthless winds are not yet wholly hushed to rest." About 1810-1811, she began to exercise her talents in public.

Many *providential occurrences,* and very *extraordinary manifestations* from the Lord prepared her mind to do His will.

She saw multitudes of her fellow-creatures enveloped in sin, ignorance, and unbelief, without God, and any saving hope of future glory, and therefore in danger of being eternally lost; she felt great love and pity for them, and ceased not day and night to pour out her soul to God in earnest prayer for their salvation. But she could not be satisfied with this, the Lord required something more at her hands, an increasing conviction rested upon her mind, that it was her duty to warn sinners of their danger, and invite them to "Behold the Lamb of God, which taketh away the sins of the World."

In her first attempts to speak, the Lord gave her several seals to her ministry. Since then she has been fully employed. The word of the Lord was as fire in her bones, a *dispensation of the Gospel was committed to her;* and the *ministry of reconciliation.* The preachers of the Wesleyan connexion did well to give her employment under their direction, otherwise she must have united to some other church in which a female ministry is sanctioned.

In that sphere of action and usefulness, in which Divine Providence has called her to move, may she long continue to *shine,* till gathered to the church of the first born in Heaven, where she will reap the fruits of her labour.

Miss SAVAGE,

Of Hornsea, in the East-Riding of Yorkshire, was eminently useful in the Methodist connexion, about thirty years ago. Of her first religious impres-

sions, and the early stages of her christian experience, I have not been able to obtain any information; but as she lived many years in the enjoyment of true religion, it is of little consequence what were the peculiarities of her conversion. Such was the ardency of her affection for God, that she openly espoused his cause, and diligently sought the promotion of his glory. And the deep concern she felt for the welfare of those who were "ignorant and out of the way," led her to the adoption of every measure, which she believed was calculated to promote the salvation of their souls. In the prosecution of her designs she was not over-awed by a mortal's frown; but despised the sneers of ungodly men, and followed her Lord through honour and dishonour, through evil as well as good report. With an intention to enlarge and establish the kingdom of the Reedeemer, she occasionally visited the neighbouring villages; but she did not travel much, especially during the latter part of her life. Her labours were confined chiefly to the place of her residence, where, in a small chapel belonging to the Methodists, she generally spoke on sunday evenings, to a crowd of attentive hearers. She seldom took a text, but sometimes said, that such a passage had struck her mind, and then made a few remarks upon it. She for the most part gave an exhortation, without referring to any particular part of God's word; and it seems she aimed more at being useful to her congregations, than at the orderly distribution of the various parts of her discourses.

Perhaps the most remarkable trait in the character of this pious woman, was her steadfast confidence in the providential care of her Heavenly Father. Like many of God's dear people, she possessed but little of this world's good; but she cast her care upon Him, to whom she had made an unreserved dedication of all her powers. And from an inward persuasion of her interest in his favour, she was enabled to say with the Psalmist, "The Lord is my shepherd, I shall not want." Confiding in the supplies of an ever-watchful

Providence, she could calmly sing,——

"Tho' troubles assail, and dangers affright,
Tho' friends should all fail, and foes all unite,—
Yet one thing secures us, whatever betide,—
The promise assures us—the Lord will provide.

The birds without barn or store-house are fed,
From them let us learn to trust for our bread:
His saints what is fitting shall ne'er be deny'd,
So long as 'tis written—the Lord will provide."

And why should we be surprised at finding a soul that is wholly devoted to God, expecting from him every needful blessing, for both body and soul, for time and eternity. Those who honour God by relying on his promises, shall be honoured of him by a bountiful supply of all their necessities. None ever trusted in him and were confounded. The expectations of Miss Savage were fixed on too great and good a Being to be cut off. The Lord provided for this child of his in a singular manner. When she had little or nothing to depend on, but the promises of Jehovah, a benevolent lady, with whom she had been acquainted, died, and left her twenty pounds a year, for a certain term of years; and this legacy, together with the assistance of her friends, rendered her circumstances easy, and made her very comfortable. But still there was room for faith in God, and reliance on the divine care, for the lady who bequeathed to her the aforesaid legacy, could only, on some account, leave it to her for a certain length of time. And as the time specified, was not beyond the probable extent of her life, there was a possibility of her out-living the annuity, and thus be left without the means of support. But she was a woman who was "careful for nothing, but in every thing by prayer and supplication, with thanksgiving, made known her requests unto God." She often prayed, that, if it were the will of God, she might

die before the expiration of her income, and frequently expressed a strong confidence that the Lord had heard her prayer. And the event proved that she was not deceived; for, according to her wish, she received the last payment, and died before it was expended, leaving just enough to defray the expenses of her interment. Truly "the eyes of the Lord are over the righteous, and his ears are open to their prayer."

How strange that so many who profess to have committed the keeping of their souls to God, should nevertheless be continually disquieted with tormenting tears, respecting the maintenance of their comparatively worthless, and short enduring bodies.

Miss Savage was a woman of good understanding, and possessed more than ordinary abilities. Her piety was deep, and her usefulness extensive. She was much beloved while living, and greatly lamented when dead. She departed this life "in the comforts of the Holy Ghost," and went to her rest, at an advanced age, about the year of our Lord, 1810, May we follow her as she followed Christ.

Miss SARAH DRURY,

A young lady well known at Doncaster, was the offspring of an opulent family in that place, She received an education suitable to her rank, and proffered to figure in the fashionable world; but through the Divine interposition, her prospects of worldly glory were beclouded, and a different scene of things was opened to her view. When about sixteen years of age, the Lord was pleased to afflict her with a disease in her face, which caused her ever afterwards to wear a

green veil. It was doubtless this affliction that induced her to abandon the society of the votaries of gaiety and fashion, who look on outward appearances only, and to associate with those who value persons and things according to their inward and real worth.

She was a woman of strong intellect, and amiable in her manner; and her mind was evidently inured to religious discipline, and brought under the corrective influence of the Divine Spirit. She became a member of the Methodist Society, at Doncaster, and during the time of her stay on earth, continued to walk worthy of her high vocation. It was soon discovered that she possessed more than ordinary talents, and was therefore appointed to the office of class-leader. To this appointment she could have no reasonable objection, for however meanly she might think of herself, she could not be unconscious of her abilities. But the desire she felt for the salvation of souls, was a sufficient inducement for her to embrace every opportunity of doing good. Divine love is always active, and where it does not operate, it cannot possibly exist. The knowledge she obtained of the things of God, she was desirous of imparting to as many as came within the hearing of her voice; and hence, soon after she was made a leader, she began to exhort sinners to turn to the Lord. This she always preferred doing, after some friendly preacher had ended his sermon, and would never take the pulpit when a preacher was present, but spake below or from the side of the gallery.

She formed a connecting link between the higher and the lower orders in society, and on that account her usefulness was more extensive. Great numbers attended her exhortations, and were greatly benefitted by the gracious words which fell from her lips. But here envy began to strew her path with difficulties, and to hedge up the way of her success, But there was little need for opposition, for her race was nearly run, and Providence was rapidly preparing her for laurels of unfading glory. She made a blessed exit about the year 1807.

Mrs. HIDES,

LATE of Nottingham, was long a member of the Methodist Society, but spent the latter part of her life among the followers of R. Winfield.

For many years she had to struggle with the perplexing cares of a large family, and passed through many a gloomy dispensation of providence; but she "committed her way unto the Lord," and through divine grace her feeble mind was supported, and she was enabled to acquiesce in the disposals of Heaven, and to conduct herself as a woman "professing Godliness." In a revival of religion which took place at Nottingham about the year 1818 or 1819, she received a deeper baptism of the Holy Spirit, and was rendered very useful in promoting "the prosperity of Zion." She was then convinced, that the Lord not only requires of *every man* something more than barely to get himself to Heaven, but also, that *she* had an extraordinary call to preach repentance unto sinners. Under this impression she entered into a sphere of "labours more abundant," and therein met with, but little opposition, for she was amongst a people whose sentiments were accordant with her own. A flaming zeal for God's glory, and a deep concern for human salvation, were visible throughout her deportment. She visited the villages and hamlets for many miles round Nottingham, and became valiant for the truth and abundantly useful.

She delighted herself in the Lord and in His work, and he gave her the desire of her heart, in the conversion of souls. In her last affliction, she evidenced an entire devotedness to God, and the possession of that inward purity, and full assurance of hope, which she had long professed to enjoy. To those who attended her in

her expiring moments, she manifested the most perfect resignation to the will of God, and expressed the strongest confidence in the divine regard. Her enjoyment at times seemed to border on holy rapture, but her peace continually "flowed as a river," and her death-bed was as "the gate of Heaven" to her soul. "Holiness to the Lord" was written on every thing she saw; and she said that she felt as if already entered into a new world. She was a mother in Israel while she lived, and her end was truly glorious.

Miss MARY BROWN,

Was born at Nottingham, of industrious parents, who were constant hearers of the Methodists. Many of the family are now members of that community. Through the influence of religious instruction, good example, and restraining grace, Mary was preserved from those follies to which youth are particularly exposed, and into which many are most awfully plunged; but it does not appear that she had any proper concern for the salvation of her soul, until about the eighteenth year of her age. She was brought to God by the labours of R. Winfield, who, about the year 1818-1819, preached many times in several of the most public places in Nottingham. Great multitudes attended his ministry, and "the hand of the Lord" was with him; insomuch that many who went to hear out of mere curiosity, obtained "the knowledge of salvation, by the remission of their sins." Mary seems to have been one of this number. In exhibiting God's saving truth, she was brought to a sense of her depravity, as a fallen creature, and led to a discovery of her danger

as a transgressor against the righteous law of a sin avenging God. She began to seek the Lord with incessant prayer, and soon proved the truth of our Lord's words, "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.*"

The same spirit that had set her sins in battle-array before her, and produced "the spirit of bondage to fear," presently assumed the office of comforter, and witnessed her adoption into the family of God. She was broken down before the Lord, and her spirit was deeply wounded, but through an application of the sovereign balm of saving grace, she was speedily healed. By an instantaneous venture on the Redeemer, she suddenly "passed from death unto life;" and the evidence of what she then experienced, was as the sun shining in his meridian splendor. The wound was deep, and the healing was glorious. After her conversion to God, she became a member of R. Winfield's society, and continued to ornament her holy profession with every christian grace and heavenly temper. And as she lived near to God, she enjoyed uninterrupted communion with him; and entered much into his gracious designs, in the salvation of sinful man. Her bowels yearned over sinners, and she longed to promote their happiness. She knew, indeed, that nothing but the power of God, could raise a fallen spirit; but she was equally conscious that the Almighty generally effected this work of mercy, through human instrumentality. And seeing that he often made use of "the foolish things of the world," to execute his benevolent purposes, she was desirous of becoming an instrument of good to her fellow creatures. She trembled at the idea of engaging in a work of such publicity and importance, but was convinced that "a dispensation of the Gospel" was committed unto her, and that it was her duty to make a tender of mercy, in the name of Christ, to perishing sinners. Through crowds of difficulties she made her way, and in the

midst of opposition began to open the records of eternal life, and to declare God's purposes of grace to "a rebel universe" The Lord observing the purity of her motives, gave his sanction to her undertaking, and succeeded her efforts with his blessing. Several souls were soon awakened from sinful apathy, and some brought into the enjoyment of christian liberty. She has visited many places during the last eighteen months, but has resided chiefly in London and its vicinity, preaching the gospel in chapels, warehouses, and barns, in squares and in the fields, to hundreds, and sometimes to thousands of wondering hearers. She delivers her discourses with great humility and zeal, and generally takes such texts, as being plain and weighty in themselves, form a ground-work for the illustration, and application of some important doctrine, duty, or privilege. Her sermons, it is said, are methodical, and well supported by the sacred oracles, with which she seems to be very conversant. She has a pleasing voice and a strong memory; she speaks with peculiar pathos and much feeling, and through the accompaniment of divine influence, her word produces the happiest effect on those deeply attentive and crowded audiences which she addresses. It is not uncommon to see, while she is preaching, several hundreds melted into tears. Ministers of different persuasions have attended her ministrations, and many of the Gentry have gone in their carriages to hear her preach, some of whom have expressed their high satisfaction as they returned. She is orthodox in sentiment, and holy in deportment. Two classes are committed to her care, and she generally preaches four or five times during the week. She has often been noticed in the public papers, and generally in a way highly creditable to herself, and the community to which she belongs. She is about twenty five years of age, of the middle stature, and has rather a turn or cast with her eyes, but is comely in her appearance. She has been the instrument of the salvation of many souls. May she be "kept by the power of God

through faith," and be presented "faultless before the presence of his glory with exceeding joy."

Mrs. M. SMITH,

(Late of Cape Town, Cape of Good Hope.)

FEW persons have done more than this illustrious female, towards ameliorating the condition of fallen man. She possessed extraordinary powers, and every energy of both soul and body were in perpetual operation for the benefit of her fellow creatures. Christian principle had gained so complete an ascendency in her mind, that she rejoiced in the divine testimonies, and it was her meat and drink to do the will of her Heavenly Father. Her whole soul was brought under the influence of "the powers of the world to come," and she made an eternal consecration of all her possessions to God and to His cause. She considered her own happiness as being deeply involved in that of mankind at large; and her conduct was an exemplification of the Poets assertion—

"True bounty knows no bounds of time or place,
But nobly feels for all the human race."

The philanthrophy of her heart was as extensive as human existence, and her hands contributed to the support of almost every institution that was founded in christian benevolence. Her ears were attentive to the cries of wretchedness; and the lips of thousands poured blessings on her name. But her views did not terminate in the temporal and social well-being of mankind;

she aimed at the destruction of the infernal monarchy, the emancipation of human souls from the vassalage of hell, and the salvation of the world. And as she delighted herself in the Lord, he in a good degree, gave her the desire of her heart. Through her deversified and effective exertions, scores of precious souls were brought to the knowledge of God, and the enjoyment of His salvation. The most prominent trait in the character of this distinguished female, was her zeal for missionary efforts.

"In addition to the circumstances generally connected with the lives of eminently pious females," say the Conductors of the Evangelical Magazine, "the life of Mrs. Smith has this peculiarity—it was decidedly missionary; her exertions for the spiritual welfare of all around her; her efforts to promote the cause of religion in the town and colony of the Cape; and her journies and labours to evangelize the degraded Hottentots and Bushmen, deserve the highest praise."*

The Directors of the London Missionary Society speak of her as being "many years the zealous friend and efficient auxiliary of their Society, and recount her labours of love with the warmest approbation." "Mrs. Smith," say they, "is described by those who were well acquainted with her piety and various christian excellences, *as a mother in Israel.* To the interests of this Society, from the time of Dr. Vanderkemp's arrival in Africa, in the year 1802, until her death, she was a most cordial, active, and constant friend, adding considerably to its funds by her zealous and persevering exertions; promoting the comforts of the Missionaries when they were at Cape Town, by her kindness and hospitality, as well as directing them by her counsel, and maintaining a useful correspondence with them, when employed at their respective stations in the interior,"†

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* Evangelical Magazine, for 1822,—page 497.

† London Missionary Report, for 1823,—page 92.

We also find honourable mention made of this worthy woman, in a speech delivered by THE HON. SIR RICHARD OTLEY, at a Meeting, held at the Wesleyan Mission Chapel, Colombo, March 26, 1824.—This gentleman was the Chairman of the Meeting, and so just are his remarks, that a little more shall be added than that which refers to Mrs. Smith. Speaking on female education, he says, "The right education of this sex is of the utmost importance to human life. Hardly any thing is more desirable for the common good of all the world. For though women do not carry on the trade and business of the world, yet, as mothers, and mistresses of families, they have for some time the care of the education of their children. Thus they are instrusted with that which is of the greatest importance to human life. For this reason, good or bad women, ignorant or enlightened women, are likely to do as much harm or good to the world, as good or bad men. As the health of our bodies is much owing to their method of treating us when we are young, so the soundness of our minds is no less owing to those first tempers and ways of thinking, which we received from the love, tenderness, authority, and conversation of our mothers. And let us call to mind what has been done by women at different times for the promotion of religion.—*Was is not a woman that first introduced Christianity into England? It must be recollected that* AUGUSTINE *and his companions were introduced by* BERTHA *into our country.*

Who were the persons that most firmly stood by our Saviour at his crucifixion?—were not the *women* the last to desert him? to whom did he first appear after his resurrection but to the same assiduous and zealous *females,* who had formerly so valiantly waited on him? The name of *Mrs. Smith* has been justly celebrated by the religious world, in the colony of the Cape of Good Hope: I heard a Missionary of talents state, that wherever he went in that colony, at six hundred or a thousand miles from the principal seat of government, amongst the natives of Africa, and wherever he saw

persons converted to christianity, *the name of Mother Smith was always hailed as the person from whom they received their religious impressions.* And he further stated, that although no less than ten Missionaries, all men of piety and industry, were stationed in that settlement, *the exertions of* Mrs. SMITH *alone, were more efficacious, and had been attended with greater success, than the labours of those Missionaries combined together.* After the many examples of heroism and magnanimity displayed by females, what may we not expect from affording an enlightened education to that sex, and calling into action the virtues which they are capable of displaying when justice is done to them, and when they are made to support that station in society, which they are capable of adorning?" *

The exertions of a single WOMAN more efficacious, and attended with greater success, than the combined labours of TEN Missionaries, *all men of piety and industry !!!*——

Who then dare say that women ought not to fill official places in the Church of Christ? Has not the Lord repeatedly stamped the religious exertions of pious females with the seal of his approbation? And is it possible that persons so signally owned in their labours, can be acting contrary to the designs of Heaven?

The following is a translated copy of a letter, written by Mrs. Smith to Mr. Kicherer, which will give the reader an idea of her deep concern for the souls of men.

"My worthy and much-beloved
Brother in the Lord,

GRACE, peace, and joy be granted you in an abundant measure, from the Father, in our Lord Jesus Christ, by the Holy Spirit! Beloved, I cannot suffer

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*Methodist Missionary Notices, for Feb. 1825,—page 407.

this good opportunity to slip unimproved. My Letter will not be long; but obedience is better than sacrifice. How is it now with you, dear Brother? In spirit, I travel along with you, imploring the Lord, who rules the great deep, to bear you and your whole company on the wings of His divine protection; to care for you, and to comfort your inmost souls. Ah, in how child-like a manner is your unworthy sister enabled to do so! It is my daily request, that He, who has all power in Heaven and on earth, may cause you to find favour in the hearts of those with whom you may be engaged! At the bottom of all, however, is this prayer, 'Lord, bring him back to his poor flock!' Oh, that you knew what a mourning there has been here for your absence! Nothing but the secret hope of the people, to see their minister once more in their midst, makes the loss somewhat bearable. Oh, dear Brother Kitcherer, if it be the Lord's will, hasten back to your sheep, which you have left in the wilderness! But now give me leave to tell you a few of the occurrences in this congregation, since you left us:—The Spirit of God has been stirring here to bring sinners, both old and young, to Christ Jesus. About eighteen individuals have lately experienced a work of grace in their hearts. There is what you may call a general awakening in our Heathen congregation, and many seem to be very lively in their course. Oh, dear Brother, do, pray much to the Lord, that He may strengthen the things He himself has wrought. The blessed instrument in the hand of Jesus to bring about this happy work, was our Brother Irwin.

Now, I must briefly relate something concerning our Catharine, the Boscheman-woman, who, with her husband, the Bastard Hottentot, was the first to join you five years ago; and has ever since continued your faithful servant and interpreter, though she was not baptized till November last year. She means to stop here, at Rodezand, till your return. On the last sacrament-day, she felt a strong desire to celebrate the death of our Lord in the Holy Communion; but being

a despised stranger here, did not know how to get near the table. The Most High ordered things so, that I myself, with a few more, were forming the last table: I perceiving her embarrassment, laid hold of her hand, and placed her close to my side. You cannot conceive in idea, dear Brother, what an esteem I felt in my inmost soul for this Sister; and what an union of heart with her, in the bonds of Christ! Oh, what happy moments were those! In the course of the same week, both she and her husband called on me, when they spake to me out of the fulness of their hearts, and enquired after an opportunity of writing to you. I felt this as a call from God; and have stated their case literally.

The disposition of the Christians here, seems to be much more lively than formerly; and my house is continually brimful, both of Christians and Heathens, all in a jumble. Love having its work among us, such a union cannot fail taking place. There is, as it were, no difference among us; and we resemble (a little) the primitive church of Christ; though in this confusion, order is still mantained. Such is our happy predicament; but, on this very account, God's people may expect a heavy conflict to succeed this blessed season; for Satan will not sit still if he be permitted. Oh, that the Lord would fit us for the approaching trial! How happy will you feel, dear Brother, when you see your friends and the people of the Lord in Europe! but I charge you not to forget your tender flock in Africa.

Now, my dear Brother in the Lord, pray to God with me, that the tye of the Spirit, by which our hearts are knit together, may prove an indissoluble one! and that, tho' distant in body, we may have the grace daily to meet in the centre of our happiness,—which is Christ! bearing one another in mind, when we draw supplies for our need out of the inexhaustable well-springs of salvation.—Please to remember me also to your companions, and to all friends in Europe.

The grace of our Lord Jesus Christ be with you,

my Brother! Make haste to return to your flock, which day and night calleth out for you. Farewell, my Brother in the Lord!

Your unworthy Sister,

Rodezand,
May 30th, 1803. M. SMITH." †

The following extract of a letter, from The Rev. John Campbell to the Editor of the Evangelical Magazine, contains much information respecting the character, labours, experience, and latter end of Mrs. Smith.

"THE death of Mrs. Smith, which was announced in the last Number of your Magazine, will prove a serious loss to the Missionary Society, and to the cause of religion in South-Africa. For many years past Mrs. Smith took the lead in most of the plans adopted for doing good in that country, for she possessed the happy art of setting all her friends to work in one way or another. Her fluency of speech, the seriousness of her address, and the earnestness of her manner, when recommending plans of usefulness, generally prevailed. And so extensive were the good effects of her pious exhortations, that, on my first visit to the colony, wherever I met with persons of evangelical piety, I generally found that their first impressions of serious religion were ascribed to Mrs. Smith, whose earnest addresses to them, on their annual or half-yearly visits to Cape Town for the purchase of goods, together with the books or tracts which she put into their hands, were eminently blessed of God.

From the period of Dr. Vanderkemp's arrival in Africa, to the time of her death, she was the cordial, active, steady friend of the Missionary cause. The

† Evangelical Magazine, for 1803,—page 547, 548.

contributions made to our Society's funds, which were obtained chiefly through her instrumentality, were very considerable. Last year, they amounted, I think, to five thousand rix-dollars, (about £500 sterling.) The sums collected were not from Cape Town only, but from every drosdy (or district) in the colony, with the pious people of which she maintained, for that purpose, a constant correspondence; and the sums so subscribed, were regularly transmitted to her as the Treasurer.

So well known and so highly esteemed was Mrs. Smith, (universally called *Mother* Smith) that serious Christians from Europe, India, or America, who touched at the Cape, soon found her out, and so deeply were they interested by her pious conversation and ingratiating manner, that they were generally anxious to maintain a correspondence with her ever afterwards.

(It will be recollected that at one period she joined the Mission at Bethelsdorp, and resided there for some time, being engaged in teaching the girls to knit, sew, &c.)

In the year 1813, on my first visit to Africa, I had an opportunity of travelling with her for about a week, on a journey to Paarl and Drakenstein, to promote missionary exertions in that part of the colony. I had then the opportunity of witnessing the piety, the prudence, and the wisdom which marked her conduct on every occasion.

She was in the habit of devoting much of her attention to the instruction of the rising generation. I have seen her standing up in the midst of a hundred young people, addressing them in the most simple, pious, and affectionate strains, engaging every eye and every ear, and afterwards, in the most solemn manner, commending them by prayer to the blessing of God.

During the last ten or twelve years of her life, her constitution appeared to be much enfeebled, and she was confined by violent pains in her head; but in these distressing circumstances she manifested great patience and resignation to the will of her Heavenly Father.

The following letter addressed to me by Mrs. R——, of Cape Town, who kindly attended her during her last illness, will show our friends in what manner her mortal career was terminated.

Cape of Good Hope, Dec. 1, 1821.

Dr. P. has been for some time in the interior, and is not expected in town for some weeks, otherwise I should have left to him a subject from which my pen now begins to shrink; but knowing it is out of his power to inform you immediately, and yet, that it is necessary you should know it, I must acquaint you that our greatly beloved mother in Israel, Mrs. M. Smith, is gone home to her Father's house. She departed in peace and love last sabbath night. Nov. 25, 1821, aged 72 years and two months—42 years of which period she has been "a burning and a shining light," whose beams have extended from hence both to Asia and to Europe.

She lay in a state of increasing weakness about a fortnight, but in the full possession of her faculties. The last time she could bear a little talking, was just after I had received your parcel. I told her of it, and of your timely arrival in London at the Annual Meeting of the Missionary Society, and gave your love to her. She smiled with pleasure, and bade me give her kind love and last remembrance to you. She spoke very little all the time, her labours here being finished. Multitudes crowded to the house, but she remained quite still, having no pain, waiting for her dismission.

You know old Mrs. Smuts, the Fiscal's mother-in-law, she was constantly with her. Mother Smith pressed her hand, and said, "Leentje, you must not flatter yourself that I shall stay with you; I know I am going home." On sabbath morning, Nov. 25, the doctor said to her, "Now, dear madam, how are you?" "WELL!" she answered. "Well? my best mother," said he, "how can that be?" She immediately

answered, with her accustomed energy and clearness of voice, "Yes, very well, I am a King's daughter."

Two or three hours after this, she said, "Dear Father, look upon thy child—Dear Lord Jesus, look upon thy worm;" and about midnight, breathed her spirit imperceptibly into His hands.

She was to be interred on the Wednesday following. I put on mourning, and went to the grave, long before the arrival of the procession, when I saw the bones of all her *ten children*, piled up in a corner, and partly covered with the decaying planks of the mouldering coffins. The funeral entered the churchyard, attended by a numerous train of gentlemen, just as the sun went down.

It is an unprecedented thing in this country to preach a funeral sermon in the Reformed Church at the decease of any of its members, male or female, except for its own ministers; but on sabbath morning, Dec. 2, The Rev. Mr. Von Manger declared from the pulpit, that he felt it a duty incumbent on him to speak of the surpassing excellence, and eminent example of that pious character, our late mother in Israel, Mrs. M. Combrink, widow of Johan Caspar Smith, who had been, for so many years, the shining ornament of that church, more laborious and more useful than its ministers—a steinpylaar, (supporting pillar) to the land, and a mediatrix for the people. He then preached a suitable sermon from Isaiah lvii. 1, 2.

On the following Wednesday evening, Mr. Beck preached in the large and very crowded meeting-house, a funeral discourse in Dutch, from Psalms xxxvii. 37. first making a public acknowledgment that, "if any part of Christ's vineyard had gained any benefit, or might hereafter reap any from *his* labours, dear mother Smith, under God, was the cause of it all, in first leading his youthful heart to Jesus, urging forward his talents and directing his pursuits."

Dr. Philip in a letter to me dated Cape Town, Jan. 11, 1822, writes, that during his absence, dear mother Smith had entered into her rsst. "In the death of

that excellent woman," says Dr. Philip, "Africa has sustained a great loss, and our Society the foremost and most useful friend in this country."

The above contains all the information I can at present give concerning this excellent woman, whose memory I greatly revere; but probably further particulars regarding her singular and useful life may yet be sent us from the Cape.

I am, yours, &c.

J. CAMPBELL." *

Kingsland, March 22, 1822.

The account of this truly valuable person shall be closed by the following poetic lines, which were written immediately after her death :—

THERE is a season when the good must mourn,
An hour when Piety herself must weep,
When holiest ties of love by death are torn,
And saints in Israel pass away to sleep.
True, 'tis a short farewell; and then to meet
Where Sin, and Grief, and Death are known no more!
There, sainted Mother Smith again shall greet
Each happy pilgrim whom she lov'd before.
Yet though at her arrival Heav'n is glad,
And glory's crown sits radiant on her head,
Poor England, India, Africa are sad—
For Mother Smith is number'd with the dead!

Ye British Israel, mourn your helper here—
Afric's believers, your kind Mother's gone—
Your Friend, your Counsellor, your solace dear;
Yet let a beam of comfort on you dawn
That a bereaved heart would fain inspire,
Your Jesus ev'ry need shall well supply,
Though he remove his earthly servants higher:
Ye, her to follow her dear children try.
O! think how her ten talents she employ'd,
And see her ruler over many things;
Walk with your God, enjoy what she enjoy'd,
And serve, and praise, like her, the King of Kings.

* Evangelical Magazine, for 1822,—page 202, 203.

Death was to her no foe ; it brought her home
To her Great Father's palace, there to dwell,
For here no more a stranger must she roam :
She knew it ; sweetly answer'd, "It is well,
I'm a king's daughter!" and she went away,
Enter'd her rich inheritance above
In the bright realms of everlasting day—
The beatific sweets of Jesu's love!

O! let me die the death the Righteous dies!
In the first wish that to each thought occurs.
"Live as the Righteous live," thy God replies,
"For so alone thy death shall be like hers ;
So shall thy blessings with thy years increase,
Thy life be honour, and thy end be peace."

Cape Town, Nov. 26, 1821.

Miss ANN WINFIELD,

(Now Mrs. Johnson,)

GIVES the following account of her conversion and experience. "I was born," says she, "at Amberston, near Derby, where I spent the early part of my life, but with little concern for my eternal welfare. But having a pious father, and a mother desirous of giving me every instruction, together with the means of grace in our own house, then it was that divine impressions were made on my mind ; but never set out for Heaven until I was nearly fifteen years of age : the Lord then gave me to see that I was a sinner, although so young in years. One night, while my father and a young woman were praying very earnestly for our family, I discovered that without converting grace, I should be lost for ever ; I began to seek the

Lord with all my heart, but I had to go to a place where I could not well attend the meetings, which grieved me very much; thus I was debarred from the divine ordinances nine weeks, but, thank God, he did not leave me. My concern for my soul was great indeed; I prayed and wept, and mourned both night and day. At a certain time, when my father had been preaching, he called to see me, and going with him a little way, he prayed with me by the river side, yet I found no peace for my soul. But on the Wednesday night following, I went to a class-meeting at my father's house, and there the Lord pardoned all my sins: after struggling a long time in prayer, he sent deliverance to my soul, in a moment my burden was removed, and the Lord filled me with peace and joy through believing; my sorrow was then turned into joy, and my grief into praise and thanksgiving: I could then say with the Psalmist,—'*Come and hear, all ye that fear God, and I will declare what he hath done for my soul.*' For nearly six years I have enjoyed this favour; but the Lord convinced me of the need of persevering after holiness of heart, and shewed me that the blood of Christ cleanseth from all sin. I sought this blessing with diligence and prayer, and, through faith, happily obtained it at a class-meeting in my father's house, December, 1817. At that time I experienced a second application of the blood of Christ to my heart. I had heard of the blessing of entire sanctification, and being convinced of the necessity of it, could not rest until I had received it. O what peace and joy dwell in a soul that is wholly set apart for God! It is a peace that flows as a river—a joy unspeakable—a Heaven below—a paradise in the wilderness! O that my soul may ever breathe this balmy air, and live in this glorious liberty of the Gospel of Christ! '*Blessed are the pure in heart, for they shall see God.*' '*Be ye therefore perfect, even as your Father which is in Heaven is perfect.*' O what a blessing is it to be made holy! The more holy we are, the happier, even here, and the more glorious hereafter.

May the inestimable blessing of perfect love dwell in all our hearts on earth, that we may have an inheritance hereafter in glory!"

Soon after she obtained this full salvation, she took a journey into Leicestershire, to pay a visit to her father. On her arrival, she found an extensive field for usefulness, and but few, comparatively, who were able and willing to labour. Feeling the love of God as a fire in her heart, she began with all her might to pray with souls in distress, and to exhort them to believe on the Lord Jesus Christ. The Lord was pleased to make her an instrument of great good to many; and at the earnest entreaty of the people, she ventured to enlarge her sphere of action. In this also, God was pleased to vouchsafe his blessing, and many sinners were awakened and converted. From that time to the present, she has continued to speak in the name of the Lord to her fellow-sinners and the churches have been edified, and the name of God glorified. She has travelled through a great part of Derbyshire, Nottinghamshire, Leicestershire, Warwickshire, Northamptonshire, and in Norfolk, preaching the word of life; and the Lord has abundantly blessed her labours in the conversion of souls. Many, very many, are rejoicing that ever they heard her voice, and saw her face. May they all be faithful unto death, and be the crown of her rejoicing in the day of the Lord!

Mrs. STEVENS.

NOTHING is more common than for those who have found an interest in the divine mercy, to be deeply concerned for the salvation and happiness of

their fellow-creatures. And hence, in whatever sphere of life they may be placed, they endeavour according to their ability to promote the great object of their desires.

Mrs. Stevens, of Knaresborough, was providentially led into her ministerial labours. Having established a school in the national church, a favourable opportunity of inculcating religious truths presented itself unto her; and knowing that "the children of the present age are the hope of the age to come," she delayed not to embrace it with all her might.

An opportunity of doing a good action, was with her a sufficient call to its performance. She began on Sunday evenings, to address the children with regard to their immortal interests, and to lay before them "the vast concerns of an eternal world." But she presently found that the field of labour into which she had entered, was far more extensive than she had ever anticipated. The children's parents and others soon incorporated themselves with the juvenile assembly, and observing that persons of riper years are frequently as defective in duty, and often as ignorant as children, she began to exhort them also, to harken to the voice of instruction. And it appears that her word was owned of God, for her congregations increased that it became necessary to provide a place more convenient for her purpose. And if the Author is rightly informed, she has now a Chapel, in which she preaches to a large and deeply attentive auditory. We see as in her case that whom God raises up to "declare his statutes," he will not suffer long to want, either a chapel or a congregation: she is not connected with any body of dissenters, but closely adheres to the Church of England. The Author has not heard that she has extended her labours beyond the precincts of the town where she resides, but there she doubtless, has "ample room and verge enough." May her pious efforts be succeeded by the divine blessing; and while she is striving to lead others to the great spring of unmixed felicity, may the Lord be unto her as "a place of broad rivers and streams."

Miss ALICE CAMBRIDGE,

A LIVING character in Ireland, has long "borne the burden and heat of the day," and is now drawing near to her eternal rest. She formerly resided at Kinsale, but being convinced that souls were "perishing for lack of knowledge" in other places as well as there, and believing that it was her duty to spread the savour of the Redeemer's name as far as possible, she, like him, "went about doing good;" and in the course of her travels, she occasionally visited Cork, Bandon, Limerick, Dublin, and many other towns and villages: indeed wherever she was invited by persons of respectability, she received the invitation as the call of God, and repaired thither to lift up the standard of the Cross. During the time of her bodily vigour, she was a stout woman, possessed of great vocal powers, and not easily deterred from doing good. She has sometimes preached to soldiers in barracks, with considerable effect, being introduced by the religious wives of the officers; flushed with zeal for the peaceful conquests of the Saviour, she unfurled the bloody flag of Calvary to their astonished view; and exhorted them to join the armies of Jehovah, and to "war a good warfare" under the banners of Immanuel. If to this part of her conduct any should object, as being contrary to that humble diffidence which is so truly pleasing in the female character;—we answer, if "true modesty is ashamed of every thing criminal," and "false modesty only of those things that are *unfashionable*," she possessed the former and was free from the latter; for while she "abstained from every appearance of evil," she dared to be "singularly good."

She resided sometime with a lady of fortune in Dublin, but is now at Mallow, waiting for the coming

of her Lord. How well it is for those, who in the decline of life, have a well-grounded hope of Heaven, to support them as they go down to the grave. "Piety," says Dr. Johnson, "is the only proper and adequate relief of decaying man; he who grows old without religious hope, as he declines, and feels pains and sorrows crowding upon him, must be miserable indeed."

Miss ANN LUTTON,

A YOUNG female, now living at Moria in Ireland, was brought to "the knowledge of the truth," and numbered with the people of God, about the year 1815. She is a woman of genuine piety and deep humility, and possesses talents for extensive usefulness in the vineyard of the Lord. She preaches to those of her own sex only; and it seems the Lord has given her the hearts of many; for in her visits to the neighbouring towns and villages, she has frequently several hundreds of hearers. She is a member of the Methodist Society; her character stands high, and her labours are well received in her own connexion. It does not appear that she has met with any opposition from the travelling Preachers who have laboured in those parts: they seemingly have appreciated her worth, for concerning her piety, humility, and zeal, they speak in the highest terms of respect, and have ever encouraged her to proceed in her "labour of love."

If female labours had always been properly countenanced amongst the Wesleyan Methodists, it is likely, no other religious denomination would have produced

such a number of eminently useful females; they have, it is true, many who are an ornament to their body; but when we consider with what diffidence the best of *men* have entered into the ministry, it is not unreasonable to suppose that many pious *women*, for want of encouragement, have shrunk from their duty, buried their talents in oblivion, and sunk into comparative uselessness in the world. Happily for Miss Lutton, the lines fell unto her in pleasant places, for she was not only allowed, but also exhorted, to use the talent committed to her care. May she be "faithful unto death," that she may receive "a crown of life."

Miss EMMA COTTLE.

BIOGRAPHY has generally been considered a very interesting and useful part of History; more especially to the pious mind, if its characters have been eminently holy, wise, and useful.

As face answers to face in a glass, so in christian experience, we find a pleasing or a painful resemblance in our *views* and *feelings*, which through the divine blessing may be rendered a peculiar advantage in our christian warfare. The Holy Scriptures furnish us with a considerable portion of this kind of History. Here we have *light* and *shade;* the virtues and failings of the characters delineated; and, no doubt each of these are recorded with the same gracious and benevolent design, viz. for the benefit of mankind. The virtues and excellencies of good men are left on record for our imitation and encouragement, and their failings and imperfections are handed down to us as so many *beacons* or *way-marks*, in order that we may guard

against those temptations and sins by which they dishonoured God and injured their own souls. Hence we are commanded to "Remember Lot's wife." And why should we remember her, but in order that we may guard against that sin for which she was made a monument of God's displeasure. We are also commanded to remember the sufferings of the Patriarchs and Prophets, Christ and his Apostles, that we may learn some useful lessons of suffering patience.—"*Take, my brethren, the Prophets who have spoken in the Name of the Lord, for an example of suffering affliction, and of patience.*"—James v. 10. In the biographical sketches of those characters, which it hath pleased God to preserve and record in the sacred writings, we have several eminent females. A very celebrated Divine, in his sermons on scripture characters, observes—"Hitherto we have seen only 'holy *men* of God speaking as they were moved by the Holy Ghost;' but the great Jehovah is no respecter of persons or sexes: 'the secret of the Lord is with them that fear him, and he sheweth unto them his holy covenant.' The simple dignity of this woman's (Deborah) unadorned, unassuming state is beautifully represented:—'She dwelt under the palm-tree of Deborah, between Ramah and Bethal, in Mount Ephraim; and the children of Israel came up to her for judgment.'—Judges iv. 5. Behold a female mind exalted above the pageantry and pride of external appearance; a mind not deriving consequence from the splendour of her attire, the charms of her person, or the number of her retinue, but from the affability of her manners, the purity of her character, the sacredness of her office, the impartiality of her conduct, the importance of her public services; not wandering from place to place, hunting after a little empty applause, but sought unto of all Israel, for the eminency and extensive utility of her talents and her virtues. Her canopy of state was the shade of the palm-tree; her rule of judgment, the law and the testimony of the living God; her motive, the inspiration of the Almighty;

her aim and end, the glory of God and the good of her people; her reward, the testimony of a good conscience, the respect of a grateful nation, the admiration of future generations, the smiles of approving Heaven."———

"However weak and contemptible the instrument may be in itself, from the hand that wields it, it becomes mighty and respectable: and the history before us becomes, and that not darkly, a typical representation of the Gospel of Christ, which was 'to the Jews a stumbling-block, and to the Greeks foolishness.' *Pride and self-sufficiency smile at the idea of a female prophet, a female judge, a female poet, a female politician, a female warrior;* and yet in truth women have filled all those offices, with credit to themselves, and with satisfaction to the public. And 'who hath made man's mouth; or who maketh the dumb, or deaf, or the seeing, or the blind?' In the honoured list of those who 'through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens,'—female names stand recorded with commendation and renown. 'And what had thou, O man, but what thou hast first received?' 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.'"*

The Biographical sketch of the life and ministry of Emma Cottle, is compiled by W. O'Bryan, and taken from the first volume of a Magazine, published by the Arminian Bible Christians.

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*Dr. Hunter's Sacred Biography.—Vol. 4, page 98 – 104.

"EMMA COTTLE was born at Brexworthy, in the parish of Bradworthy, in the county of Devon, on the 10th day of June, 1792. She was naturally of a meek disposition, dutiful to her parents, kind and obliging to all around her; which procured her much love from her parents, and esteem from her friends and neighbours. In the year 1803, she removed with her parents to Youlston, in the parish of Moorwinstow, in the county of Cornwall. When at school she was much beloved for her pleasant disposition, and good conduct. Being piously inclined, she was from her youth preserved from the follies and vanities of the age: and though she had not the enjoyment of church fellowship, or any one to take her by the hand; yet, it appears she sought the Lord in secret; being sometimes observed to weep and sigh; mourning in secret for something she felt the want of, but did not know how to attain. But that God who took compassion on Cornelius, had compassion on her and brought her into the wealthy place, and spread His banner over her. On the 13th of February, 1816, I preached at a place called Brownspit, in the parish of Moorwinstow; being the first time of my preaching in those parts, which was about a mile and a half from Emma's fathers. She was not there nor do I recollect seeing any of the family except her elder brother, who after preaching, kindly invited me to call at his father's house the next morning. I accepted the offer and went. This was the first time of my seeing this loving family. We continued the preaching at regular appointed times, and soon the Lord began to work: seeing this I proposed to those who were piously inclined, to meet in class; several embraced the offer;—Emma was one of the first. This was about the 23rd of March, 1816. After she came home her mother gave her to understand that she thought Emma had acted injudiciously to join in that man's society who she thought was sent to go all over the world to preach the Gospel, and who the mother thought must soon leave them. However it was not long before the father,

mother, and four others of the family joined the society also. Her father boarded and lodged the preachers, and all the family seemed to be agreed to serve God and to unite in His worship. It was soon apparent that she knew how to improve her privileges; light shined on her path; she now saw the way to happiness, and walked therein. In a few weeks she could *'Believe with her heart unto righteousness; and with her lips she made confession unto salvation.'* The doctrine of holiness was preached and enforced,—she heard and believed,—sought, and found, the pearl of great price: and maintained her confidence to the end. In a short time she began to pray in public; and soon after to exhort in the meetings. She also filled up a useful place in the church, as a local preacher, holding meetings on Sunday and week-day evenings, always embracing every opportunity of working for God.—She has walked many miles, (when she might have rode,) to publish the glad tidings of salvation: and would say that she chose to do so, because she would not indulge her body, as if she had been a lazy follower of Jesus, who Himself had travelled so many tedious journeys for the sake of poor sinners.—She would sensibly feel from such considerations, when she had complied with her parents' desire in taking a horse. When at home much of her time was taken up in leading classes, visiting the sick, and praying with those around her that were concerned for their spiritual welfare; being always ready to every good work. In May 1818, she had an appointment for Michaelstow Circuit, as it is now called; and my eldest daughter Mary, (then about eleven years old, and had spoken a little in public,) went with her as a companion. They set out on their journey on Saturday, May 23rd, 1818. Being about two years after her conversion to God. She had accompanied one of our female speakers in Devonshire for a little while as a volunteer. But this was the first time she had an appointment to take a Circuit. As to her experience in travelling may be better known by her journal, or at least that part thereof which I have been able to obtain.

It begins with the date of her itinerancy, which says, 1818, May 23rd. This day, I arrived at Michaelstow; and may say, I had a pleasant journey: I was enabled to come on praising God. And though considering my own weakness for the work, I was about to be engaged in, yet I had a confidence that the Lord would give me grace to help, in every time of need.

24th. This morning I was rather tired: the enemy told me, that I should not be happy, and that it would be better had I not come away. I began to pray that I might be happy, and also to think on the evidence which I had the day before, that it was pleasing in the sight of God: Blessed be God, the tempter was forced to fly, and I had a blessed Sabbath. In the morning, in meeting the class, I found it good to be there,—I find where the Spirit of the Lord is, there is liberty. We had a public meeting there in the afternoon, and at Helston, (near Camelford) in the evening, and a prayer meeting after.

Monday 25th. This morning we came to Boscastle, and met with Sister B. Read; about noon she left us, and we took her plan. In the evening we went to Trefalgar, there I had a good season.

Tuesday 26th. We returned to Boscastle, where we had a meeting; I was much tried before the meeting began. Sister Mary began the meeting, and after a while she was taken unwell, and I had then to carry on the meeting myself. I found the Lord my present help in time of need; and had a good meeting.

Wednesday 27th. In the morning I went to M. C. to prayer-meeting; in the evening went to Treclago. I felt tried towards evening; but I was enabled to put my whole trust in God, and did feel a good time; the people seemed very serious, and some were happy.

Thursday 28th. This evening we went to Trevie, and had a large congregation. Bless the Lord the more I am employed in His work, the more liberty I feel. This has been the best season that I have felt in speaking; we could not get away from this place until Friday afternoon, the 29th; then we came to Teath,

and met sister Dart. In the evening, I went to L. T. to meet the class, and stay for the night. I feel very happy in leading classes. Next day,

Saturday 30th, I wrote a letter to send home, and the remainder part of the day I spent very comfortably in reading and praising God; and in the evening went to Wittywell, to hear sister Dart; and the next day,

Sunday 31st, I went to Michaelstow, and felt my spiritual strength renewed by waiting upon the Lord. From that, I went to T——l, Philippa Libby went with me to B——, here I had a great trial, as one of our friends there was dead, and a funeral sermon was expected to be preached by sister Dart, who did not come. After I had began the meeting, what would I have given to have had some one in my place: but bless the Lord I had a solemn season in exhorting the people to be in readiness to meet the Lord. We returned to T—— in the evening and the next day,

June 1st. Brother Mason, sister Dart, and sister Mary O'Bryan met me here. I felt a happy time in prayer before we parted; then sister Mary and I went to Tresinney. In the beginning of the meeting I felt it hard to pray, but did not give over till I felt happy. I wanted to feel more love for souls.

Tuesday 2nd. Went to Mrs. Burt's in the afternoon, and from thence to Trelligga to lead the class. Bless the Lord I had a good meeting; there is a large class, and many appear to be in a good way.

Wednesday 3d, We went to Dinemeer, and had a large congregation; I felt a good time in speaking, feeling a great love for souls.

Thursday 4th. We came to Teath, where W. O'Bryan met us, and put us with his horse to Columb, where we slept at an inn. I thought I would rather have gone on some miles further. I could scarce turn my eye but I was seeing vanity. Next morning,

Friday 5th. We set off early in the morning, about three o'clock; W. O'B. accompanied us a few miles, leaving us to go on for Crantock, where by the assist-

ance of God we arrived about eight o'clock in the morning; when we made ourselves known, the people were very glad to receive us, as they had been waiting for a long time to have meetings. They gave out for a meeting the same evening; great many people attended, I did not feel much liberty in the beginning, but after I had spoken a little, I felt more power; and I trust that it was not in vain.

Saturday 6th. We had a prayer meeting in the same place, and the next day being the

Lord's Day 7th. We went to Cubert, and held a meeting at eleven o'clock; a great number of people attended, in so much that we went out, and held our meeting at the end of the house, standing in a cart, and the people around. Bless the Lord, I was raised above the fear of man, and enabled to look entirely to Christ.

In the evening we held a meeting again at Crantock, in the open air. A large congregation attended, and many seemed to be affected. Afterwards we went in and had a class meeting, many tarried: and when we concluded, they were unwilling to separate, This was a good Sabbath to my soul.

Monday 8th. We went to Perran-Coomb, and from thence to Penhallow, where we met sister Nankevil, and heard her preach her farewell sermon; I spoke a little after; and prayed, and felt the Lord present to assist me. Afterwards we went Corlestock, to Mary's grandfather's, to sleep. The next morning,

Tuesday 9th. We again went to Penhallow, and spent the forenoon with sister Nankevil. In the evening we went to Newland; sister Mary began the meeting, and I concluded it. Here I felt a good time.

Wednesday 10th. We went to Mrs. M——'s to tea. In the evening we went to Trempar, and held the meeting in a barn, where a great many people assembled, I did not feel much liberty in speaking. It seems strange to me that they come to hear such weakness: but I see that the Lord has the hearts of all men in His hands, and what is done from a pure

motive, the Lord will bless. Here we had an invitation to come to Newkey on next Lord's day.

Thursday 11th. We went to Cubert, had a very large congregation, and were again obliged to speak in the open air. I found it hard to stand up between a living God and so many dead sinners. After I had spoken, sister Mary spoke, and prayed;—I saw many weeping; which increased my happiness in seeing some hearts melted down.

Friday 12th. We again visited Crantock, there also so many attended that we held our meeting out of doors. I felt a solemn time; but not so much power as I sometimes do: but bless the Lord I hope it will be the means of some good.

Saturday 13th. We had no meeting appointed; but went to Mr. C——'s and spent the day mostly in reading.

Lord's day, 14th. We had a prayer-meeting in the morning, and got to Newkey by ten o'clock; here we had a large congregation; but I did not feel much liberty. In the afternoon we went to Rejorra, where I had as good a time as I ever had, in the open air. From thence we went to Cubert and heard the blind girl, and a blessed meeting I had. I think I have not been in such a meeting since I left home.

Monday 15th. We went to Penhallow, there were a great many people,—I found the Lord present to help; but saw much of my own weakness. O! I want always to be stript of self, that Christ may be all in all.

Tuesday 16th. We went to Perran-Coomb, left sister Mary there, (at her Aunt's) and in the evening arrived at Columb Minor, feeling the cross very hard, as it had been given out for Mary; but bless the Lord He gave me strength for my day. Under the cross I found great happiness, I had nothing of my own to trust to: but was enabled to put my whole trust in the Lord. After meeting I went to Kessell-Mill, and tarried the night.

Wednesday 17th. Spoke at Kessell-Mill;—what a trial it was! To speak before so many old professors; and having spoke around here to many of the same people. It seemed to be even offering my body to the stake: still I thought if I could but have happiness in my own soul, I care not what men may think. As soon as I came into the house, I felt hopes that I should have a good meeting. Bless the Lord I had. Here seems to be pious souls.

Thursday 18th. This evening I went to Trencreek, being a small distance from Kessell-Mill. It was a trial to me; but I determined to give it into the hands of the Lord, and not to be concerned about it, as I can do nothing in mine own strength.

Here I met with a dear young woman, which did me good before meeting, in conversing with one which I have reason to believe is truly pious. Here was a great congregation, and I had a blessed time in speaking to them.

Friday 19th. I had a meeting at Crantock, and felt much of the presence of God, having before had a heavy cross, I now reaped the fruits, feeling liberty in speaking.

July 10. It is about a fortnight since I recorded any of my travels, or trials, which have been many; but out of all the Lord hath brought me by His love, and I can trust Him for all things. I find it good to have trials, and see that it is the Christian's lot while tabernacling here below. The quarterly meeting I believe was a blessed time to many souls. I think I was scarcely ever with a more happy people. Last evening I was at Crafthandy, there were not many people: but I felt the Lord present. O may I still be seeking more acquaintance with Him, and keep humble at the foot of the Cross, that I may do His will below, and find my way to Heaven.

July 11. Many times have I wished to be alone with thee, O Lord; and now do thou help me to improve this afternoon, in pouring out my soul before thee. Blessed be thy Name, I do feel thou art now

ready to bestow thy blessings. How can I sufficiently praise thee for thy unspeakable mercies towards me! Help me to draw nearer to thee, that I may behold more of thy beauty: surely thou art altogether lovely. While I am writing I feel thy love flowing.

"One drop will not suffice
My soul for all thy fulness cries."

O that I could swim in that ocean! That I could bathe in that flood! That thou would'st

"Sink me to perfection's height,
The depth of humble love."

July 13. This day I came to Rejorra, and visited a sick woman in my way; this renewed my strength. I spent the afternoon at —— G——'s, intending to go in the evening to a place where it was said that spirits appeared, but I was disappointed. How trying it is when I have no meetings: but still I strive to improve the time by going to pray with the people, and feel satisfaction herein.

July 29. This day I am determined to set out afresh for the kingdom, and to walk closer,—to use more self-denial that I may enjoy the fulness. I see it my duty *now*, to record some of the Lord's goodness. Last evening I felt unusual liberty in speaking. In going to Scarcewater, I felt my mind much drawn out in prayer. For sometime I have neglected writing. What temptations, doubts, and fears have I felt! Having been in many places where the people are dead to God: but I trust all will work together for my good. I have found the Lord very precious after those trials; yet I have to complain of much barrenness of soul; and have been led to cry out with the poet—

"For love I sigh, for love I pine,
This only portion, Lord, be mine."

I see I am but a tinkling cymbal without love. Bless His Name it is only ask and have. This evening I went to *Bissick*, and had a meeting; and felt liberty in speaking: but the next day I did not feel that close communion with the Lord, that I did the day before; yet having a fresh determination to strive more. In the afternoon I went to see Sister Warne. Soon after I arrived, Sister Mason came in, I was joyfully surprised, so unexpectedly to see my dear friend in a strange part of the land. In the evening we went to *Erm;* I had a blessed time while hearing Sister Mason; and we spent that night, and the next day together.

August the 3rd. This day through divine assistance I intend to set out for my own home; after wandering about in a strange part of the land during ten weeks, praying that the Lord would bless my feble endeavours; and that my labour may not have been spent in vain. Blessed be His Name I do feel it is not in vain to my soul, for I find He hath increased my spiritual strength; and while I have been entreating sinners to come to Christ, He hath greatly blessed me; yet I have many times been led to grieve to see the hardness of the people's hearts. O Lord how many blessings hast thou bestowed on me, and that thou dost not deal with me after mine iniquities; for to the present I deserve even to be banished from thy presence for my unfaithfulness. I see that he that doth not forsake all and follow Christ cannot be His disciple, What have I felt since I returned home! It seems as if I like Jonah have fled from the presence of the Lord: yet blessed be His Name I have a determination to go forth and cry aloud, and spare not. O Lord may I always look to thee for strength.

September the 4th. Thou knowest O Lord that I love thee. How shall I praise thee for thy blessings bestowed in the two last days. Thou hast been pouring thy Spirit on me so, that fresh desires have been kindling in my soul continually: and still my heart pants for thee. O may I draw nearer and nearer still.

September 28. O Lord hast thou any one so un-

faithful of all thy servants, on whom thou hast bestowed such abundant blessings. Bless thy Name I do find that thou hast been reviving thy work in my soul of late: I have been much drawn out in prayer, and enabled to believe the work will revive. And glory be to thy Name, I have in some measure seen it: but still my cry is, Revive it more abundantly: and Oh! in my soul also, that the life I henceforth live, may be momently beholding Thee. Thou hast shewn that my privilege is to walk in the light of thy unclouded countenance. I have experienced it this day. I have held thee with a trembling hand, but would not let thee go; still wanting more faith to be united closer to Thee. In family worship I felt liberty. Bless Thy Name where Thy Spirit is there is liberty; this is what I want; to dwell *fully* in Thee.

September 29. This day I have lived at too great a distance from Thee O Lord. Oh! how little fruit I bring forth to Thy glory. Justly mightest thou have cut me down as a cumberer of the ground. This evening in class-meeting I felt to speak of thy goodness; it was a comfortable season; but still I am short of *that* fulness.

October 1st. This morning we had a prayer meeting, and being unwell in body, I felt rather dull; aud it seemed as if I should not profit by the meeting; also the enemy raged without; I was tempted to give over striving: but before noon I got the conquest over the enemy. This evening I had a good time in speaking in the meeting at *Buse Mill,* where we had a watch-night.

October 22. O Lord, I have still more cause to praise Thee, that Thou dost deal so graciously with me, so unfaithful as I have been: much have I to complain of; I want more love and zeal for thy glory; yet I do feel this day an increasing union with thee. Oh! that I might in the fulness of the Spirit enjoy it. Sunday last was a blessed day to my soul. In speaking in the morning I felt thy power present beyond my expectation.

October 24. In the former part of this day I have not felt so much of Thy presence, O Lord, as I sometimes do: but blessed be Thy Name I still feel a constant peace, and do feel humbled before thee; surely goodness and mercy still follow me; I am still spared to record thy goodness, yet have to complain for the want of *that fulness.* I am determined to strive more. *In the evening,* what a sense of my unfaithfulness did I feel.

"O may I more of time improve,
And only live to bring Thee praise."

In the evening at class-meeting, I could say, it was good to wait upon the Lord; I felt my spiritual strength renewed; and as it were *refining fire* going through me.

October 26. Blessed be thy Name O God of all my mercies, that I have been spared to see another Sabbath, and do feel a thirsting after righteousness, and a determination to take up my cross more. It was good to assemble with the people in the evening, feeling a frame for praising the Lord, for a discovery of His willingness to bestow His blessings. I perceive my time is so swiftly passing away, that there is need to improve it. Oh, that from this time I may wrestle more, that I may be enabled to swim in that ocean of love.

Sunday, November 1. In the morning I met the class at *Stafford,* (in the parish of Bradworthy, Devon.) I found by experience, *He that watereth shall himself also be watered,* But O Lord, how short do I come in making known thy loving kindness; though it is more blessed to give than to receive. In the evening I heard B—— W—— speak, it was a good time; and I felt liberty in praying after sermon. O that God may keep me watchful, to guard the graces given.

November 4. This day my soul has not prospered as it might; yet I have been blessed in public and

private prayer; but it hath been too much like the early dew or morning cloud, which passeth away. I want to be kept at the foot of the Cross,—to trample the world and Satan under my feet. I see this my blessed privilege; and bless the Lord for that power thou hast given. O may it be my constant cry to do thy will; I do feel faith increasing.

November 8. I felt humbled down before God, yet I have not so much love as I ought. I attended the Sunday-school; but it seemed I ought to be crying aloud to sinners; though I saw and felt my own weakness, and inability even to instruct the children in the right way, without the guidance of the Spirit of the Lord. Blessed be His Name I found Him my present help, and could believe that He would bless my endeavours. In the evening I heard Father O'Bryan, from Jonah i. 6. I thought I was too much like Jonah, too prone to shun the Cross—I felt grief—I mourned before God—and felt determined to do whatsoever the Lord would have me do.

November 10. Blessed be the Name of the Lord, while visiting the sick this day, I have felt my faith increased, and my soul blessed with the divine presence;—I had a precious season in the evening when at class-meeting. O Lord! the desire of my heart is continually to dwell in thee—to walk in thy fulness—to prove each promise sweet, always to lie at Jesus' feet. May I have love, which will make my feet with swift obedience move in every path of duty. I cannot praise thee enough for thy goodness to such an unworthy creature. O! that I may see myself as I really am—not worthy to be called thy child,—"Yet will I thee, my Father own."

November 11. One day more of precious time is gone for ever, How swiftly it is passing away!—how little improved by me, the unworthiest of God's servants—how little do I pray and watch; yet praise thy name, O Lord, I do find thou art daily bestowing fresh blessings,—my soul hath been visited with fresh tokens of thy love,—

——"But Oh! make it all a pool,
Spring up O well, I ever cry,
Spring up within my soul."

I have no account of her experience from Nov. 1th till the Feb. following. It it to be regretted that she did not leave some account of her journal or experience in this time, it being an important period; or if she did, that it should not come to hand. In the account of her experience, the 8th of November, being then at home with her Father, she expresses a conviction of its being her duty to go forth again in the Name of the Lord, to warn sinners to flee from the wrath to come.

On the first of January following, she was at the opening of a preaching-house, at a place called Forda, in North-Petherwin, where I and my wife were also. The next day Emma parted from us for a western circuit, she being in good health. I did not think it was the last time that I should see her in this world; tho' it fell out to be the case. How true it is—*In the midst of life we are in death.* However it is to be observed, Emma did not die in the field of battle; if she had, some of the ungodly, and lukewarm, perhaps, would have said, These maidens kill themselves with preaching; yes, says another unbeliever; it is not work fit for them, you see they are not made and fitted for it, they cannot stand against, nor endure such exercise, it is killing work; you see such a one has lost her life by it. This I say, is likely would have been the language of some unbelievers, who cannot be expected to have much love for the cause of God, who have little or none for God Himself: but I am sorry that Emma had not so honourable a death as to die a martyr in preaching the Gospel; not that I believe she would have shunned her duty for fear of the labour and reproach, that might attend it: for I knew her to be devoted to God; and one who had every appearance of a christian. From the time I first knew her, (which was about the time she joined society, on the 23rd

day of March, 1816, and was one of the nine who that night and the next morning gave me their names to meet at Holloborough in Moorwinstow, and I knew her deportment in good measure to the 2nd of January, 1819, when we parted, as it proved to be for the last time on earth,) I do not recollect seeing any blemish in her conduct, nor do I know but one fault (if it may be called a fault) perhaps I should put a softer name on it and call it an error in judgment; I mean being too obedient to her parents. Perhaps some one will say is that possible, doth not God command children to obey their parents? I answer yes: and Paul exclaims how far that command extends. Eph. vi, 1. "Children obey your parents in the Lord." God is the Father of Spirits, and to be honoured, reverenced, and obeyed as long as their commands do not clash with the commands of God: but when that is the case, the earthly must give way to the heavenly. Our Lord hath plainly declared, "*He that loveth father or mother more than me, is not worthy of me. And he that loveth son or daughter more than me, is not worthy of me.*

And he that taketh not his cross and followeth after me, is not worthy of me.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. x, 37, 38, 39.

"*And when He had called the people unto Him with His disciples also, He said unto them, whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Mark viii, 34, 35.

How strikingly this was fulfiled as to Emma's bodily life, may be seen in the sequel. Emma had an aunt, her mother's sister, married and living in the parish of *Bundley*, in Devonshire; about this time they had a malignant fever in their family; the mother and several of the children being confined to their beds at

the same time. Emma's mother being of a feeling sympathizing disposition, on hearing this repaired to them, and remained awhile lending what assistance she could in this time of necessity; which doubtless was commendable. But in a short time one of her younger children at home was seized with the hooping-cough, which she considered, rendered her presence at home necessary, especially as it was many miles distant from one place to the other, which rendered it impossible for her to superintend both families. On this account the parents thought proper to recall Emma, that she might go and take her mother's place at *Bundley*. Accordingly a man and horse were sent to Emma to carry her to Devonshire, little thinking it was for her death. Emma had been a very dutiful and obedient child from her youth up. Her mother has declared that she never in one instance, knew her to disobey her parents; being of a meek disposition, and accustomed to obey, she obeyed this fatal command, and left her plan about the 29th of January, 1819. Neither of them, I suppose sufficiently considering the consequence of *"leaving the word of God to serve tables."*

While at *Bundley* February 1st. She writes thus: This day I know not where to begin to praise the Lord for His goodness. When I begin to take a view of my unfaithfulness, my cry is,—Lord make me more on stretch for thy kingdom. Oh! how precious time is, yet how little improved by one of the unworthiest of God's creatures. As I am writing I can even view death in the countenance of my cousin, who is several years younger than I. Oh that it may stimulate me to be more diligent in improving every moment to the glory of God. Blessed be His name forever, for what He has done for my soul; and that He is every where present. Here ends her journal, or that which has come to my hand; so that I know but little of the feelings of her mind on account of leaving the circuit. A few days after this she was also seized with the same fever; finding this to be the case, she requested to be carried to her father's house; which was

accordingly done. By this time she was very weak, she lay quiet having but little to say. Her mother asked her if she was happy? She answered Yes. The standers by perceived her lips to move, and sometimes they could hear her articulate the name, Jesus; and sometimes they said she was heard to mention my name: but it seems she was by this time too weak to deliver any message. A little before her death she said to those by, *pray;*—she being so weak and low, they scrupled to pray vocally, but kneeled down and prayed in their hearts in silence. To their surprise Emma broke out in prayer; her soul seemed to gather up fresh zeal, and make it's last effort; and she prayed for a considerable time; (it was thought for near half an hour)—praying for each of the family in particular, —for me, and for the cause in which I am engaged, that the Lord might prosper it, &c. until nature was nearly exhausted,—She ceased,—and lay quiet, appearing by the moving of her lips still to be engaged in prayer; and in about half an hour, lying thus, she was heard to say—Jesus,—and the weary wheel of life stood still on the 21st of February, 1819, being in the 27th year of her age.

On the day she was buried, and before the corpse was carried from the door, our Brother James Thorne preached a sermon on the occasion, from the fifth chapter of the second Epistle of Paul to the Corinthians, and the eighth verse. A numerous congregation attended on this solemn occasion, which with the energy accompaning the word, mutually wrought, to render it an affecting time, which will not soon be forgotten. After the sermon was concluded, the body was carried to the parish Church, so called, where her relatives had been buried; and committed to the dust, *truly in sure and certain hope of the resurrection to eternal life.*

Her parents erected a stone at the grave, to her memory, with an inscription thereon; to which they wished a verse to be added, which is not altogether so appropriate as might be, lest it should bear too

hard on the feelings of some who are particularly concerned. The verse is as follows:—

Approach with awe these regions of the dead,
And timely here a useful lesson read;
Youths, take the hint,—for youths you see must die;
The rose must fade,—the proud in ashes lie.
Emma thought of this in health;—in youth prepar'd
Against the hour of death to meet the Lord;
She had the witness of her sins forgiven,—
Obtained the earnest of her future heaven.—
Offer'd herself a sacrifice to God,
By publishing awhile the sacred word;
As if she could not live but for His praise,—
Call'd from her labours,—call'd to Paradise.

Miss NEWMAM,

(Afterwards Mrs. Jonathan Cousins)

KEPT a bookseller's shop at Cheltenham in Gloucestershire. After her conversion to God, her conduct was somewhat similar to that of the Jewish exorcists, mentioned in the Acts of the Apostles, who on their embracing christianity, burnt all their magical books, and thereby acknowledged the sinfulness of their former proceedings. She was determined to give circulation to nothing that was inimical to the interests of that cause which she had espoused; and therefore removed from her shelves all novels, plays, and romances, with every other book that had a demoralizing tendency, or was likely to lead mankind into

forgetfulness of God. She united with the Methodists, and became a very active and useful member of their Society, and soon began to exhort in prayer meetings. She afterwards manifested her love to souls, by making occasional visits to Tewkesbury and the adjacent places, to publish the glad tidings of saving grace. Her religious experience was clear, and included an acquaintance with the deep things of God. She was a woman of a strong understanding and amiable temper; prudence and modesty were leading traits in her character. Mr. Wesley had an high opinion of her qualifications and usefulness, and encouraged her in all her pious endeavours. She used to exhort and preach occasionally, and the Lord owned her labours in the salvation of many souls. Among those who were brought to God through her instrumentality, was her own mother, and Mr. Cousins, who afterwards became her husband, being her son in the gospel. On this account he sometimes pleasantly observed that he married his mother.

Mr. Cousins was a teachable christian, in consequence of which he arrived at more than ordinary attainments in religion. Having obtained the blessing of justification, he could not be satisfied with any thing less than a full renewal of his soul in righteousness, and the possession of all that mind, which was in Christ Jesus his Lord. In compassing the object of his desire, he was greatly assisted by Miss Newman, the subject of this memoir, and Mr. Samuel Wells, who was a zealous promoter of the cause of God in the neighbourhood of Cheltenham, and a warm advocate for the doctrine of entire sanctification: and hence on that train of providence, which led him to an acquaintance with these two deeply experienced christians, he acknowledged himself much indebted; for the religious instruction and encouragement he received from Mr Wells, is evident from the following letter.

June 1st, 1777.

"My dear Brother,

I AM glad that you have already experienced redemption in the blood of Jesus—the forgiveness of your sins; and I hope you are continually seeking that perfect love, which casts out fear and expels all the carnal mind. Indeed, my dear brother, you cannot expect it too soon; for to every one who feels his need of it, "Now is the accepted time, and now is the day of salvation." Therefore you should, in the use of every mean of grace, be looking up and expecting, till God shall come and destroy all the works of the devil within you.

"When you experience this degree of salvation, you will feel yourself calm in the presence of God: your soul will rejoice before him as a little child, possessed of unutterable simplicity and innocence of spirit; while your heart will not dare to move in his presence, but with full submission to his will. You will see the broad eye of God fixed upon your heart, while the loving obedient eye of your soul is fixed on the Lord. How sweet must be the communion which such a soul enjoys with God! My brother, look for this blessing to day. Strive to fix your wavering mind on God, as you would if you were at prayer. Endeavour to keep it to this point, recalling your heart to this simple exercise, as often as it inadvertently starts aside. Do this without fretting at your wanderings, or plunging yourself into unprofitable reasonings. Do it till you find the witness of God's Spirit spring up in your heart, that the blood of Christ has cleansed you from all sin. Do this till prayer in your heart becomes as easy and perpetual as breathing. O! how this one exercise will enliven your soul in all your religious duties. What deep heart-felt peace will you have in Jesus. How serious and pure will be all your conversation. How deeply humbled in the dust will you feel your soul before God, experiencing that you are nothing,

and that God is all in all. Beware, however, my brother, that you do not urge your poor weak body farther than it can well bear. The body must have food and raiment, and sleep enough to keep it in health and vigour. A neglect of the body's wants, will in the end, if God prevent not, exceedingly try and oppress the soul. The Lord bless you, and screen your naked head, defend you from every enemy, and keep your soul—

"Simple, ignorant of ill;
Innocent and happy still."

Your's,

SAMUEL WELLS."

It may not be amiss to inform the reader, that Mr. S. Wells was called to the itinerant work, in which he made a short, but a happy course. After travelling ten or eleven years, he was taken to his rest in the year 1780. The leading doctrine in this young man's sermons, was that of christian perfection, He considered the preaching of perfect love to God, so essential to the welfare of the Church of Christ, that he touched upon it in almost every sermon he preached. And was not Mr. Wesley of the same opinion? His sentiments on this subject may be seen in the following extracts.

"October 15, 1762." he says in his journal, "The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss, for want of hearing the doctrine of christian perfection, clearly and strongly enforced. I see, wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being perfected in love. I say an *hourly expectation*, for to expect it *at death, or some time hence*, is much the same as not expecting it at all."

"Aug. 14, 1776," he says, "I preached at Tiverton, and on Thursday went on to Launceston. Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak on perfection at all, (the peculiar doctrine committed to our trust,) or they spoke of it only in general terms, without urging the believers, to go on to perfection, and to expect it every moment. And whenever this is not earnestly done, the work of God does not prosper."

But to return to Mr. Cousins.—About the time that Mr. Wells sent him the preceding letter, or perhaps a few months afterwards, Miss Bosanquet, that eminent female, visited Bristol and Bath, with an intention to warn sinners of their danger, and to lead believers into the full enjoyment of their christian privileges Mr. Cousins went to hear her preach, and to him she proved a Priscilla indeed. From her lips he learned the way of faith more perfectly, and under her ministry received power to give up his whole soul to God. He experienced the all-cleansing efficacy of redeeming blood, and obtained an evidence of the perfect love of God as clear as that which he before had of his acceptance through the Beloved. Now his soul was all love, and swallowed up in God.

In consequence of the intimacy that existed between Mr. Cousins and Miss Newman, and the spiritual benefit which he had derived from her counsel and prayers, he very naturally felt a strong attachment to her. But several years elapsed before he dared to open his mind to her, and declare his desire and intention to make her his companion for life. Their conjugal union was begun and consummated with much wisdom and piety. Being persuaded that the Lord designed them to be mutual helps to each other's faith, with the full consent and approval of Mr. Wesley, they were joined in the holy estate of matrimony. After their marriage Mrs. Cousins did not exercise much in public, except in class and prayer-meetings, for her health began to

decline, and her husband was also considerably afflicted. He was at length called away in the midst of his usefulness; and she soon left this vale of tears to meet him in the skies. They left an only child (Philadelphia) who resides at Cheltenham. May she tread in the steps of her pious parents, and overtake them in the Kingdom of Heaven.

Mrs RACHEL BLACKBURN,

Was born at Farndale, in the North Riding of Yorkshire, in the year 1777. Her maiden name was Ware. When she was about seventeen years of age, she was convinced of the depravity of her heart, and the sinfulness of her life, and by the grace of God was "delivered from the power of darkness, and translated into the kingdom of his dear Son; in whom she found redemption through his blood, even the forgiveness of sins." At that time she lived in servitude at Lastingham, and her religious privileges were very contracted. This circumstance made her earnestly desirous of obtaining a situation more favourable to a religious life: and knowing by personal experience, that the God whom she served was a God that heard the requests of his people, she made her case the subject of importunate prayer; from a consciousness of the divine favour, she doubted not but the Lord would grant unto her the thing she asked at his hand; he gave abundant evidence that "the prayer of the upright is his delight." Reader, "commit thy way unto the Lord; trust also in Him, and he shall bring it to pass." Only a short time elapsed, before that eminent servant of Jesus Christ,

*Mr. Robert Venis,** of *Fryupdale,* came to enquire after her, and expressed a wish to hire her into his service. She looked upon him as the messenger of God, sent to fetch her from her iron bondage: and in serving this man of God, she spent two of the happiest years of her life. She afterwards removed into Glazedale, and continuing to live in communion with God, became an active and useful member of the Methodist Society. At twenty-three years of age she was married to Mr. William Blackburn, a pious young man, who was a member of the same community. She did not take this very important step without first making it a matter of deep consideration, and much prayer. And that "a good man's steps are ordered of the Lord" was verified to her in this instance. Sometime after their marriage they removed to *East-Moor,* but here she had to lament the loss of christian communion, and the benefit resulting from social intercourse with the people of God. *Helmsley* was then the nearest place at which she could attend divine worship, and being situated from thence about five miles, she was soon led to discover the value of the means of grace, by being in a great measure deprived of the opportunity of attending them; and in consequence of this privation, she lost some degree of that zeal for God, and love to souls, which she before possessed. If this holy woman who was *providentially* debarred from the advantage of christian communion, found it so difficult to maintain her ground in religious experience; how shall those who on every trivial occassion, *optionally* absent themselves from it, preserve the life of God in their souls? Like King David of old, when he was deprived of his religious privileges, Rachel Blackburn "longed, yea fainted for the courts of the Lord: her heart and her flesh cried out for the living God." Her language was "blessed are they that dwell in thy house, O Lord." She wished for a settlement nearer to the divine ordin-

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* See Memoirs of the late Mr. Robert Venis, published by Z. Taft.—Price 6d.

ances; and the Lord gave her the desire of her heart; not by removing her to another situation, but by bringing the means of grace nearer to that in which she was placed. "O ye that fear the Lord, trust in the Lord." It pleased God to incline a pious man whose name was John Wood, to go into the neighbourhood in which she lived, to hold meetings for prayer. Rachel and her husband, as might be expected, attended those meetings, and took an active part in them, and were owned and blessed from above.

One Sunday morning as she was going to the meeting, it was powerfully impressed on her mind, "thou must speak for God." She felt a spirit of resistance within, and suddenly, her mind was covered with darkness and distress. She thought "I must try the spirits to see which is of God." As soon as she submitted to the divine teachings, she felt immediately a willingness to do whatever the Lord required of her; and heavenly light shone upon her mind, and unutterable peace filled her heart. She spoke to the people that morning from a verse of a hymn: she was at liberty and some of her hearers were affected even unto tears. Her leader J. Wood encouraged her in this labour of love, aud she spoke to the people a second time; after which, she went to a meeting near Helmsley, and addressed the congregation on "*thou shalt love the Lord thy God with all thy heart, &c.* She lived eleven years at East-Moor, and continued to speak for God, as often as he opened her way, and she was at liberty from domestic engagements; and she had the satisfaction of knowing that she did not labour in vain. About the year 1817, her husband took a farm in *Bransdale*, the place of her present residence. She preached several years in this and the adjoining dales; but having a large family and being frequently afflicted, she was not capable of much public service; and meeting with some discouragement from a preacher whom she highly esteemed, she has several years omitted the doing of that little which she believed to be her duty; but not without many a painful convic-

tion that when she is summoned to "give an account of her stewardship," she will not be able to say "I have finished the work thou gavest me to do." She has a good hope through grace that when she enters on a state of untried existence, she shall be found in the number of God's people, but she is aware that leaving an important part of her work unfinished, will diminish that glory which was intended for her enjoyment. She may, and undoubtedly will receive the reward of a humble believer in Jesus Christ, but she cannot be rewarded as a faithful minister of the New Testament.

All true believers shall "reap in due time if they faint not;" but "he which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall also reap bountifully." Those who are called by God to preach the Gospel, but through conferring with flesh and blood, are disobedient to the heavenly calling will never obtain the ministerial crown.

Miss MARY O'BRYAN.

It is a privilege of no ordinary kind to be born of parents who live in the fear of the Lord, and walk in the comforts of the Holy Ghost. Those who are working out their own salvation, endeavour to save the souls of all with whom they are connected. But pious parents feel a peculiar interest in the spiritual and eternal welfare of their own offspring. They consider that their children as well as themselves have souls which were redeemed not "with corruptible things, as silver and gold, but with the precious blood of Christ,"—souls that will eternally exist, either in

the immortal felicities of Heaven, or in the quenchless flames of penal fire. They look upon them as the Lord's property, committed to their care for a little season, with an express command that they be trained up in the way that leads to Heaven. Aware of their awful responsibility, they admonish, reprove and instruct their children; and to give effect to their labours, they set before them a pious example, and bring them before God without ceasing, in the arms of faith and prayer.

Such were the advantages which this young woman enjoyed. Her father, mother, and grandmother, all knew the good way and walked unblamably before God, and their good instruction and holy deportment, through the divine blessing, had a good effect upon her tender heart. The Lord by His Spirt wrought powerfully upon her mind in her infancy. She loved to hear of the love of Christ, and of His sufferings for the redemption of fallen man.

She saw and heard something in the life and experience of her relatives, which she felt the want of herself. She was sweetly drawn to the throne of grace in supplication and prayer, and presently found such access to the mercy's seat, and such intercourse with God, as made this exercise the delight of her soul. At the age of six or seven years, she felt the love of God shed abroad in her heart, though she hardly knew, at that time, from whence it came, or what to call it, she dared not to make it known.

Being on a visit, soon after, to some relations, who instead of attending to prayer themselves, ridiculed her on account of it, she shrunk in some measure from the cross, and brought darkness upon her mind. As the consequence of thus grieving the Spirit of God, guilt and slavish fear succeeded that joy and peace which she formerly enjoyed. She continued in this state of perplexity, darkness, and misery, sometimes seeking the Lord with earnestness, at other times desparing of happiness and rest for her soul, until she was nine years of age. At that period, under a sermon,

preached by her father, she was truly awakened to a sense of her need of salvation, and led to a discovery of the willingness of Jesus Christ to save all those who come unto God by him. She prayed with all prayer, and soon experienced the happy effects of justifying faith.

From that time to the age of twelve, she made progressive advancements in the way to the Kingdom; but being at a boarding-school, and surrounded with young ladies, whose views and feelings differed from her own, her way was strewed with difficulties, which it was impossible for her to overcome, without taking up her cross daily, and following her Lord and Saviour. In doing this, she was kept by the mighty power of God. She sometimes prayed in public, and spoke of her religious experience, and exhorted others to seek the pearl of great price. When she returned home to Launceston, she felt a bashfulness, which prevented her for a time from exercising in public; the more she gave way to this, the more it increased, and she was so far influenced by it, as to resolve to pray no more in a public manner. But she still held her confidence in God, though often with a trembling hand. Frequently, while recollecting the mercies of God, in keeping her in the midst of so many dangers, and carrying her above all her difficulties, she could not refrain from tears of gratitude and love. She was often solicited to pray and speak in public, and her love to God and souls prompted her to comply with the request of the people; but the consideration of her age and sex, formed to her an insurmountable objection.

Being, however, one evening at a chapel where no preacher attended, rather than the people should be dismissed, she ventuerd to speak a few words; her own soul was much blessed, and she and the people wept together.

In 1823, she visited London, and some parts of Kent, with her father, and she was prevailed upon to continue with the people after her father had returned. Here she was tried in the extreme, respecting her call

to the ministry; but she continued to exercise her talents in public, and her labours were not in vain. She then removed to the Channel Islands and stayed there twelve months. She spoke chiefly in English, but sometimes in French. There was also on those Islands another female who preached in the French language, and a French Methodist who had for several years thought it her duty to speak in public, but had deferred, because she was told that if she attempted it, she would be dismissed from the society. She at last began to speak in the name of Christ to her fellow sinners, without any intention to join any other community, except the Methodists disown her, but she durst no longer omit what she believed was her duty.

From these Islands Miss Mary O'Bryan removed to the Isle of White where she now resides, preaching the unsearchable riches of Christ. She is sensible of her own weakness, but knows where her great strength lieth; and confiding in the Almighty for power, and courage, and grace, she finds her duty to become more and more her delight; and the Lord attests by living epistles her call to the work in which she is engaged. She is about eighteen or nineteen years of age. May the Lord preserve her to His Eternal Kingdom.

Miss ANN CUTLER.

SHE was brought to the saving knowledge of God, under the early ministry of that eminent servant of Christ, Mr. Wm. Bramwell, when he laboured as a local preacher. She is well worthy of a place in these records of HOLY and useful women; as she was so, in

a very pre-eminent degree. Her peculiar call from Heaven appears to have been chiefly the exercise of *importunate believing prayer*. She very seldom preached in the method that is now practised, that is of selecting a text of Scripture, and then dividing, and sub-dividing; her method was very simple, and perhaps far more primitive and apostolic than that which is generally practised. She endeavoured in the first place, to impress the minds of the people with a powerful and lively conviction of the *omniscience* and *omnipresence* of God; that the LORD, the Great Head of the Church, and the Saviour of sinners was present, that He *was in the midst*, and that HE was there, to do the people good—to save souls. Having secured the serious attention of the people, she then in the most simple, artless, and yet in the most powerful and awakening manner, preached the doctrines of *human depravity; Christ's atonement and divinity; the nature and necessity of repentance and faith in Christ, and holiness of heart and life.*—She preached a *free*, a *present*, and a *full* salvation. And declared that Jesus Christ is able to save to the uttermost, all them that come unto God by him.

And it is astonishing what effects were produced by her preaching. That God should condescend to perform so many miracles of grace and mercy, by an instrument so weak, and in appearance so insignificant, is as great a stumbling block to many, as the preaching of the cross of Christ was to the Jews, and equally as absurd and foolish as the doctrines which the Apostles taught, were to the learned Grecians, but it hath pleased God by a *method*, and by *means* which appears to many foolishness to save them that believe, "that the excellency of the power may be evidently of God, and not of the instrument." Many dispensations of Divine Providence and grace, serve to shew that God is "excellent in counsel and wonderful in working."

An Israelitish captive maid is brought into the house of Naaman, captain of the host of the king of Syria, and proves the means of the recovery of her master from the leprosy, by his being referred to the prophet

in Israel, II. Kings, v, 3. But more astonishing is the fact recorded in history, that a pious female slave should be the chosen instrument in the hand of God, of turning an heathen nation from dumb idols to the living God, and introducing Christianity with all its hallowing influences among an idolatrous and barbarous people.

"The light of the Gospel was introduced into *Iberia*, a *province in Asia*, now called *Georgia*, in the following manner:—A certain *woman* was carried into that country as a captive, during the reign of Constantine the Great, and by the grandeur of her miracles, and the remarkable sanctity of her life and manners, she made such an impression upon the king and queen, that they abandoned their false gods, embraced the faith of the Gospel, and sent to Constantinople, for proper persons to give them and their people a more satisfactory and complete knowledge of the christian religion."*

The account of *Ann Cutler*, published by Mr. Bramwell, in the year 1796, is so excellent, that no apology need be made for its introduction in illustrating this character.

"ANN CUTLER was born near Preston in Lancashire, in the year 1759. Till she was about twenty-six years of age she was very strict in her morals and serious in her deportment: but she never saw into the method of salvation by Jesus Christ till the local Methodist preachers visited that neighbourhood. After hearing one of these, she was convinced of sin; and, from that time, gave all diligence to obtain mercy. In a short time she received pardon, and her serious walking evidenced the power she enjoyed. It was not long before she had a clearer sight into her own heart; and, though she retained her confidence of pardon, was yet made deeply sensible of the need of perfect love. In hearing the doctrines of sanctification, and

* Mosheim's Ecclesiastical History, Vol. I. page 338, London Edition, 1823.

that the blessing was to be received through faith, she expected instantaneous deliverance, and prayed for the *power to believe;* her confidence increased until she could say; "Jesus, Thou wilt cleanse me from all unrighteousness!" In the same year of her finding mercy, 1785, the Lord said, "I will. Be thou clean." She found a sinking into humility, love and dependence upon God. At this time her language was; "Jesus, Thou knowest I love Thee with all my heart." I would rather die than grieve Thy Spirit. Oh! I cannot express how much I love Jesus." After this change, something remarkable appeared in her countenance a smile of sweet composure; it was noticed by many, as a reflection of the Divine Nature, and it increased to the time of her death. In a few months she found a great propensity to grieve for sinners, and often wept much in private; and, at the same time, was drawn out to plead with God for the world in general. She did not know the meaning of this; and she found none that could either enlighten her mind or encourage her views. Her concern increased; and nearly every time I saw her I was asked for instruction. She began to pray in meetings, and several were awakened and brought to God. The effects of her labours were manifest. Many were displeased, but some were *saved.* At Preston, Blackburn, &c. she became noted for piety, and yet her usefulness was comparatively but small. Her manner and petitions were strange to numbers, as she prayed with great exertion of voice and for *present blessings.* She would frequently say, "I think I must pray. I cannot be happy unless I cry for sinners. I do not want any praise; I want nothing but souls to be brought to God. I am reproached by most. I cannot do it to be seen or heard of men. I see the world going to destruction, and I am burdened till I pour out my soul to God for them."

Mr. Wesley calling at Preston, she communicated to him her experience, as it respected her union with God, and strong desire to do his will. He wrote her

an answer, of which an exact copy may be inserted, as it was left among her other papers.

Walton, April 15, 1790.

"My Dear Sister,

There is something in the dealings of God with your soul which is out of the common way. But I have known several whom he has been pleased to lead exactly the same way, and particularly in manifesting to them distinctly the three Persons of the ever blessed Trinity. You may tell all your experience to me at any time; but you will need to be cautious in speaking to others, for they would not understand what you say. Go on in the name of God, and the power of His might. Pray for the whole spirit of humility, and I beg you would write and speak without reserve to, dear Nanny,

Your's affectionately,

JOHN WESLEY."

It is easily seen from this answer what opinion Mr. Wesley had of Ann Culter, particularly as it respected her depth of piety; and, to my knowledge, she attended to the advice he had given in this letter. She experienced many things in union with God which she mentioned but to few and some manifestations she declared to me were never related to any.

Another preacher wrote to her about the same time as follows:

'Dear Sister,

I rejoice that you stand in the love of God. Keep to the plain New Testament. Learn no mystical phrases: remember it is repentance, faith and holiness:

the Bible knows this religion and no other. Read this and it will lead you higher and higher till you obtain the crown.

I am your affectionate Brother."

I think it proper now to take notice of the different parts of her experience, which were evidenced to numbers for more than eight years.

HER FAITH IN GOD.

Her manner was to search diligently the New Testament, to know what blessings were promised to her; and if she could only satisfy herself from her own reading, or from the explanation of others, of what the promise contained, she instantly believed that the Lord would give it; and it appeared that she daily, through faith, increased in the work of God. I never remember hearing her say she had received any blessing, but she added; "I see a great deal more for me in Jesus."

When she was called upon to plead for others, her manner was, if possible, to know their state. For this she used every prudent means. If she was satisfied of what they then needed, she believed with all her heart that the Lord would fulfil their desire. She was as confident for sanctification as justification; yet she observed it required a greater exertion of faith in the person prayed for and the person pleading, to receive purity of heart than pardon.

She lived by faith. I had evidence that, as she received she trusted in no grace, but looked through all to God.

In several places, when preachers and others had lost their hope of a revival, she has selected a few to assist her, and, to the astonishment of many, has prevailed with God.

HER CHRISTIAN LOVE.

She often expressed herself thus: "It is all love; nothing but love. God is love. I want more of this love. How do you think I may attain to more? I feel nothing but pure love; but God can enlarge my heart and give me a greater fulness. I feel my soul continually burn with love to Jesus." If ever any gave evidence of love, she did, according to the 13th chap. of I. Corinthians, "believing all things, hoping all things, enduring all things."

Her love to sinners appeared in her frequent sighs, groans, tears, and strong crying to God in secret. What appeared the most like tautology in her petitions, was, "Jesus, save sinners! Thy blood was shed for them. Oh! save sinners!"

Her love to real penitents was striking. Her soul travailed in birth till Christ was formed in them. She went through great sorrow, sympathizing with the broken in heart; and she always seemed unwilling to leave them till they were comforted. Her love moved her to mourn with them that mourned; and, when deliverance came, her soul rejoiced in God, her Saviour. She often said—"None know the glory of pleading with souls but those who do it."

Whenever she found persons, to use her own expression, "quite devoted," she showed uncommon respect for them; and, in our conversation on the subject said—"I love to be with them; it helps me forwards. I see many things in them I want myself; but we shall soon be in heaven. I must do all I can for God every moment, and then I shall be near them in another world. Oh! it delights my soul to see those that are not entangled with any thing below the sun!" Her love to the preachers and connexion was the strongest I ever saw in any person.

She did "cover a multitude of sins." I never knew her speak evil of any. She said—"When I know any evil I tell the Lord; I can tell every thing to him." She never would talk about the faults of others; any

thing of this nature made her quite uneasy. Her language was—"I know it will do them no good; I feel it will hurt my mind; I want to talk of something else." Her soul seemed always moulded into pure love.

HER HUMILITY.

Her friends sensibly feel, and all who have had a real knowledge of her character can testify, that this grace shone the most conspicuous. There appeared nothing affected. What was seen proclaimed the sentiments of her heart. I have often thought she did not know how to dissemble.—Whatever blessings she received, she spent more time in thanksgiving than she did in the petition. "Glory be to Jesus!" was her cry. When she professed to receive an increase of grace, there appeared an increase of holy flame in all her conduct. She appeared sunk under the weight of love, with a soul full of gratitude. The image of the Son of God was *then* the most visible. Whenever she was answered in the salvation of others, which was exceedingly common, her mind was instantly turned to "Glory, glory to Thy name, oh! Jesus!"

I saw it was not in her to be backward when called to work for God, or to let others act before her; but her genuine humility was the acting instantly or not acting; was the being *nothing* and feeling it; being *any thing* for God and and his glory; a fool or wise, despised or esteemed, rejected or received.

HER GREAT PATIENCE.

To see God in all things is the privilege of Christians; and their happiness consists in acknowledging Him as their King, Judge, and Saviour. "Thy will be done," was the language of Ann Cutler for eight years: "Thou canst not do wrong." She met with the greatest opposition that I ever knew one person receive; and I never saw or heard of her being the least angry. She never complained of ill usage. She was sent for

by many, both rich and poor; and though she was exceedingly sensible of opposition, yet she would say, "I am not received at such a place; but the will of the Lord be done."

She bore the contradiction of sinners, and took patiently and joyfully the loss of her good name, willing to be nothing in order to possess all things. She said, "I want nothing, but to suffer all that Jesus will lay upon me, and for Him to fulfil His will in me every moment. I hope, through His assistance, to live as near to Him as any person in this world. I know He does all things well!"

HER PRAYER, MANNER, &c.

I never heard any thing spoken against Ann Cutler, except her manner of approaching the Lord. I hinted before that she prayed with great exertion of voice, and "in this she never lost her foes." She was in our house several months at different times. It was her usual custom to arise at midnight, and pray and return God thanks for mercies received. Going to rest again, she slept till four, which was her regular hour of rising. She continued till about five, pleading for herself, our family, the society, the preachers, and the whole church. If we had no meeting at five, she retired into the chapel, and there continued in earnest prayer another hour. About six she went into her room, and read the scriptures with prayer. When she laboured with her hands, she would retire twelve or fourteen times in the day, and pray a few minutes at a time. She continued frequently very long in private, but was very short in public, and in general with a loud voice. Her plea for this was, "I have tried to pray differently, but am always less confident, I would do any thing to please if it would not hurt my own soul; but I am in this way the most free from wanderings, and have the greatest confidence. I dare not strive against it any more."

She prayed without ceasing. Her life was a life of prayer. Oh! that I may follow her in this as she followed Christ! "For being in an agony she prayed more earnestly." I have been in the chapel, when suddenly the whole congregation have been deeply affected in answer to her cries. For prayer, I never expect to see her equal again.

HER MODESTY.

Ann Cutler was often detained late in the evenings with people in distress, but would never return in company with young men. She conducted herself in this respect to the glory of God, to the good of his people, and to the satisfaction of all. It appears from her journal that she laid a strong foundation for this mode of conduct. A short extract from which I shall here insert.

"I am Thine, blessed Jesus; I am wholly Thine. I will have none but Thee. Preserve Thou my soul and body pure in thy sight. Give me strength to shun every appearance of evil. In my looks keep me pure, in my words pure—a chaste virgin to Christ for ever. I promise Thee, upon my bended knees, that if Thou wilt be mine I will be Thine, and cleave to none other in this world. Amen.

ANN CUTLER.'

It appears, from difierent parts of her journal, that she had covenanted with God to live and die in this state; and she certainly was in a surprising manner kept from every stain in her conduct before men; for both saints and sinners were constrained to say—"Nanny Cutler looks at nothing but heaven."

HER SELF-DENIAL.

When with us she lived chiefly upon milk and herb-tea: every thing strong she quietly but firmly rejected.

When asked, she replied, "I dare not take it. I know what will grieve the Spirit. But though she was so exceedingly temperate, she looked quite fresh and lively. I have often wondered that she went through so much labour with so little food, but she was in an extraordinary way supported. It never appeared that by any of her labours her life was shortened. Her manner was to see her call as clear as possible, to act in it with a single eye; and whatever extraordinary work the Lord called her to, she believed that He would support her in it. "She was crucified to the world and the world to her."

HER CONVERSATION.

Many have entreated her to be more conversable: but her greatest gift was not argument, nor exhortation in public. She had uncommon sight into the people's states either in leading class or in private. She was very clear in her knowledge of repentance, faith, and holiness, "but in this world knew little but herself." Her conversation was truly in Heaven. If any thing light or superficial was advanced when in company, she was uneasy, and would beg for a better subject, saying, "I am tired: I must talk about Christ or pray; or I must retire." Thus she reproved many. I have often mourned that I was not so much in Heaven.

Her words were few, "seasoned with grace," making a deep impression wherever she came. With all this, she never had any gloom upon her countenance; but still presented the image of that sweet, that happy mind which was in Christ. I have seen her, when speaking of the glory of the world to come, stop suddenly, apparently filled with the spirit; and, when she could speak no more, she quietly sunk beneath the power of God, arose and retired under a holy shame.

HER UNION WITH FATHER, SON, AND HOLY GHOST.

This experience is what Mr. Wesley advised her to make known but to few. Yet it may not be wrong, as

she is gone to reap the fruit of her labours, by declaring a few particulars for the benefit of those who are earnestly seeking the same privilege. It was her method, as appears from her papers, to renew her covenant with God every day in the following words: "Blessed Father, loving Jesus, holy Spirit, I give my whole body and soul into Thy hands. Have Thy whole will on me, use me for Thy glory, and never let me grieve Thy spirit. I will be Thine every moment; and all that Thou art is mine. We are fully united: we are ONE; and I pray that we may be one for ever. I give myself again to Thee: give Thyself again to me!"

"Father! I reverence Thy Majesty and sink before Thee: Thou art a holy God. I submit my all to Thee. I live under Thy inspection, and wonder at Thy glory every moment. Blessed Jesus! Thou art my constant friend and companion. Thou art always with me. We talk together in the nearest union. I can talk with Thee as my mediator. Thou showest me the Father and I am lost in beholding His glory. Thou takest me out and bringest me in. Thou art with me wherever I go. Mine eyes are upon Thee as my pattern and continual help.

"Holy Spirit! Thou art my comforter. I feel from Thee a constant burning love. My heart is set on fire by Thy blessed influence. I pray by Thy power. 'Tis through Thee I am brought to Jesus, through Jesus I am brought to the Father, and in the Father I am swallowed up in what I call glory: and I can say, Glory be to the Father, glory be to the Son, and glory be to the Holy Spirit!

"I have union with the Trinity thus. I see the Son through the Spirit, I find the Father through the Son, and God is my all and in all."

Her feeling expressions proved to us that she experienced this salvation. She had continual fellowship with the blessed *three-one; three* in office as it respects our present state, but *one* God absolutely, world without end.

Ann Cutler desired that I would declare my mind freely concerning her call to different places. Two years before she entered into this way I persuaded her to the contrary, but at different times she believed it was her duty; and when she went to a strange place her labours were much blessed. She came to see us at Dewsbury, where religion had been, and was then in a low state. In this circuit numbers had been destroyed through divisions, &c. I could not find a person that experienced sanctification, and but few who were clear in the knowledge of pardon. Our first year was a year of hard labour and much grief. The societies in some places increased, but active religion scarcely appeared. Nanny Cutler joined us in continual prayers to God for a revival of His work. As I was praying in my room, I received an answer from God in a particular way, and had the revival discovered to me in its manner and effects. I had no more doubt. All my grief was gone. I could say, the Lord will come; I know He will come, and that suddenly.

Nothing appeared very particular till under Nanny Cutler's prayer, one soul received a clean heart. We were confident that the Lord would do the same for others.

At a prayer-meeting, two found peace with God: and the same week two more received the same blessing. On sunday morning we had a love-feast for the bands, then several were much concerned for sanctification. One young women received the blessing. On the Monday evening the bands met. A remarkable spirit of prayer was given to the people. Four persons received sanctification, and some were left in distress.

Several, who were the most prejudiced, were suddenly struck, and in agonies groaned for deliverance. On the Thursday, one, who had been exceedingly pained for want of purity for a fortnight, was delivered.

The work continued almost in every meeting; and sixty persons in and about Dewsbury received sanctification, and walked in that liberty. Our love-feasts began to be crowded, and people from every neighbour-

ing circuit visited us. Great numbers found pardon, and some perfect love. They went home, and declared what God had done for them.

The more I consulted the Acts of the Apostles and church history, the more I was convinced that this was no new thing, either in its manner or effects; but that in every great work of God similar things were produced. I consulted several of my senior brethren, who exhorted me to use every means to support the revival. Satan began to use his agents in different ways. Some said one thing, and some another; but no man, without the Spirit of God can properly judge of the matter. All must miss the mark, except those who are taught of Christ; and no greater mistakes can be made than they make who presume to say any thing of the work of God, and do not feel His love.

The work, in a few weeks broke out at Great-land. Ann Cutler went over to Birstal, and was equally blessed in her labours. She went to Leeds circuit, and, though vital religion had been very low, the Lord made use of her at the beginning of a revival, and the work spread nearly through the circuit. Very often ten or twenty, or more were saved in a meeting.

She and a few more were equally blessed in some parts of Bradford circuit, and in Otley circuit. Wherever she went there was an amazing power of God attending her prayers. This was a very great trial to many of us: to see the Lord make us of such simple means, and our usefulness comparatively but small. I used every means, in private, to prevent prejudice in the societies; but with many of my good elder brethren it was impracticable.

The Lord saw that, in Yorkshire, we were in too great union with the world, which had certainly been the case, for a number of years. He now drew the line; and to His name be ascribed the *wisdom and glory*.

The success which attended Ann Cutler among the rich and poor for two years, might be proved from her papers. Many of the fruits are gone to glory, and a

cloud of witnesses remain in different places; who, I trust will join her in singing praise to God and the Lamb, May her conduct be their example, and may they evidence the power they have felt under her prayers, by living and dying in the fulness of God!

I believe, if we had heartily closed in with the kind providence of God; if we had all set our shoulders to the work, and known this great day of visitation, all the nation might have tasted His goodness. May God grant these things may not be for ever hid from our eyes!

Ann Cutler took her last journey to Oldham, Manchester, Derby, and Macclesfield.

To her sister at Blackburn, from Manchester, she writes as follows:

Manchester, November 3.

"Dear Sister,

I HOPE you are well and happy. I find my soul gets more friendship with Jesus. The last five days I have been in this town I have been happier than ever before. The last week but this, at Oldham and Delph, and another place, near a hundred souls were brought to God. Many cried for mercy, and the Lord delivered them. In this town I cannot exactly tell the number. God has sanctified many; some preachers and leaders. Glory be to God for this glorious work He is carrying on in the earth! I hope it will revive at Blackburn. I find my desire to please God is greater than ever. My soul is wholly taken up with God. I am closely united to Jesus; it is heaven below: and my desire for the salvation of others is so great that I can spend and be spent for the Lord.

"Dear Sister, my mother is now where sabbaths never end. I think we shall soon be there, and meet to part no more. It is good to live near to Jesus here, and then we shall be near Him in heaven. Oh! let us double our diligence, and be determined to be all devo-

ted to God! There is a greater fulness. God bless you more and more, and may he fill you with all this fulness of God! Let us not be stopped in our journey, but obey the voice of God. God help us to redeem every moment of time! Oh, pray for me! I often pray for my sisters. I hope to meet them in heaven. Give my love to them all. God bless you all! I am going in the morning to Leek and Derby circuit,

ANN CUTLER."

To a friend in Preston about the same time.

" Dear Sister,

I FIND Jesus very precious. I hope you are well. God is love. I have been at Mr. B's above a week. The first day I came the Lord sanctified his spirit. The next morning, his wife received the same blessing. Every day some are brought to God. One day twenty-five were justified; some sanctified. The Lord is carrying on His work. I think they have sixteen servants engaged in it. Three or four have received clean hearts. I never had a more blessed time than I have had here. I want to be more like Jesus. Let you and I give ourselves to God every moment, and seek in all things how to glorify Him. Pray for the preachers that you may receive them as from God. Whilst we live in the will of God, nothing can hurt us. No cross, no trial, need hinder our prospering, while we leave all and follow Christ. Watch against a light spirit, and all useless conversation; and let us pray every hour that God may save us from a mere form of religion. May the power of God dwell in us!

ANN CUTLER."

To another.

"Dear Sister,

THOUGH absent in body, we are often present in spirit. Let us soar away beyond temptation's power to the dear wounds of Jesus. The greater the cross, the brighter the crown. Let us use all the light we have, and all the love, and God has promised to give us more. If God be for us who can harm us. Let us yield ourselves wholly unto the Lord, and sink into the will of God. Near forty souls were brought to God the last night.—The Lord is making some rich men rich in the faith. Few of those will come so low as to cry for mercy.

ANN CUTLER."

To Mrs. D——, of Leeds.

Derby, Dec. 8, 1794.

"My very dear Friend,

I HOPE you are well. I find God is true; He does not fail. I have seen many souls convinced and converted to God. I was above a week in Oldham circuit. We believed there was near a hundred souls brought to God. I have been above a fortnight at Manchester. Some were justified and some sanctified every night. Some nights, eight and nine, some twelve, some twenty, one thirty, and one night, near forty, found peace with God. I have been above a fortnight in Leek circuit. The Lord heareth and answereth prayer. Some nights, eight, and one night, eleven, found peace. I have been one week in Derby circuit. In this week above forty souls were set at

liberty; some cleansed from sin. Four men came on Sunday thirteen miles in deep distress. They all went home happy. Some kneeled in the time of preaching, their distress was so great. On Saturday night, one who mocked us, was seized by the power of God; he cried for mercy, and the Lord saved him. I see much of the Lord's presence. I am going to Macclesfield. They have sent for me. I have had a very happy time in my own soul. He compasseth me about with favours. I find a sweeter union with Jesus Christ than ever. He is all in all. I can freely give my soul to God every moment. I bless God that He can employ such a worm. I hope you are happy. I pray for you every day. We are one in heart. We are nearer and nearer meeting in glory every day. Let us be faithful to God, and He will guide us continually. He will be our sun and shield. God bless you and your family. Pray for me, that I may be faithful. I could love to hear from you. Give my love to your husband and family; to Mrs. C——, and Mrs. T——, Mr. Nelson desires his love to you. He his faithful in his Master's cause. Give my love to Mr. and Mrs. J——, Mr. B——, and all the dear friends in Leeds.

ANN CUTLER."

An account of her sickness and death, by Mrs. Highfield, in a letter to Dr. Aspden, of Blackburn.

Macclesfield.

"Dear Sir,

ACCORDING to your request, in a letter to Mr. Mason, dated January 12, I will endeavour to give you a few particulars relative to the death of Ann Cutler. I would have done it sooner, had not the affliction of my family prevented. The time she was with us, it

seemed to be her daily custom to dedicate herself, body and soul, to God; to make that sacrifice which the Apostle recommends;—when he says, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." She came to Macclesfield, on December 15, very poorly of a cold, being our preaching night. She had an earnest desire to have a prayer meeting; but I told her, preaching beginning so late as eight o'clock, and classes to meet after, it would not be convenient. But she was very importunate, and said, she could not be happy without one; adding, "I shall not be long here, and I would buy up every opportunity of doing something for God, for time is short." Knowing she had an uncommon talent for pleading for such souls as were coming to God, we got a few together, to whom she was made a blessing. Tuesday, the 16th, she was poorly, but used no less exercise in prayer, and would frequently say, "I want to redeem time better, for I believe I shall not be in this world much longer;" and would lift up her eyes to heaven and say, "O, blessed Jesus! teach me to redeem time better, that I may live more to Thee than I have ever done, that I may walk as Thou also walkedst here below." At night we had our prayer meeting, in which she was very earnest in wrestling with the Lord for a present blessing for every soul. Indeed, it was a blessed time to very many, a time in which much of the power of God came down. I believe it was a season that will never be forgotten. After this meeting concluded, we went to another, where she exercised several times. I think it may be truly said, that she prayed with all prayer, and lived constantly in this spirit. On Wednesday the 17th, she complained of a soreness at her breast, and, for all this, did not abate of her usual exercise in prayer. The morning she employed in visiting sick persons, and many times prayed with and sweetly for them.—The afternoon she spent in praying with several friends. In the evening we had a public prayer meeting in the chapel. She

then stood upon one of the forms, and gave us an exhortation, which was well approved. She was uncommonly earnest for precious souls. The zeal she had for them seemed to be unparalleled. There were many singularly blessed of God. The meeting continued till one o'clock in the morning. After this, she took a little refreshment; and after our family devotion, she desired us to retire and leave her, for she wished to pray awhile by herself. I said, "Nanny, you have had a long meeting, go to bed:" she said, "Bless the Lord! My soul is quite happy. I feel a nearer union with Jesus than I did yesterday." In the forenoon she said, "I want us to pray together, that we may obtain a blessing: come, let us go to the Lord Jesus, and let us go empty that we may be filled." When we were sat down to dinner, she praised God, and said, "Glory be to God; I find He is quite willing to give grace and glory! I feel He does not withold any good thing from me." She seemed quite in a rapture, saying, "O Jesus! I long to be with Thee, that I may give Thee greater praise." She now retired, and spent the greatest part of the afternoon in prayer, as usual. A friend invited her to drink tea. The time being come, she came to me and said, "Did I promise?" I told her I did not know. To which she replied, "I am so feeble in body, I think I had better stay." A person calling upon her, she went and came back exceeding poorly, but thankful to God; saying, "Jesus has blessed my soul." Soon after this she said, "Christmas is very near:" and added, "Last Christmas I went to see my mother, but now she is in glory; and I wish much to see her this: and I know not but I shall, for I feel as if I expected it." This was not the only time she talked so, for she frequently made use of some such language. This evening we went to a meeting a little out of town, and in the meeting she prayed several times, and repeatedly blessed God for condescending to bless both her body and soul. About the middle of the meeting she gave out, "This, this is the God we adore;" evidently feeling every word she spoke;—at which time she sung with all her might,

though singing was very unusual with her. It was a blessed time to many, and also to herself. Much of the divine presence was with us, and I bless the Lord she was well received. As we were returning home she said, "The Lord has wonderfully blessed me; not only in my soul but my body, for I feel quite well." Soon after we got home she began to cough very much; but soon being better she resumed her conversation, which was always about Heaven or heavenly things. She said, "Friends, I shall be in Heaven before you, and then how glad shall I be to welcome you there! I long to see Abraham, Isaac, and Jacob; Wesley, Fletcher, and some other dear friends that I have known on earth."

Friday the 19th, her cough began to be exceedingly troublesome, yet she was not less fervent in spirit. She spent all the day in retirement; and, I doubt not, had she been seen, it was the greater part of the time upon her knees, pouring out her soul before God in prayer and praise. At night her cough still increasing prevented her being at preaching.

Saturday the 20th, she was worse, and could not exercise in prayer without great difficulty. She came into the prayer meeting, and it may be said, she prayed as Christ did in the garden; which well became a dying person.

Sunday the 21st, she had great difficulty in breathing, and often said, "Jesus is going to take me home, I think I shall soon have done with this body of clay; and oh, how happy shall I then be when I cast my crown before Him, 'lost in wonder, love, and praise'."

Monday 22nd, she was much the same in body, but in a sweet frame of mind, perfectly resigned to the will of God, saying, "Welcome life, or death, or sickness, just as seemeth good in the sight of the Lord."

Tuesday the 23rd, she was much worse. It was with much pain that she could talk. After dinner she was obliged to go to bed, and did but say little. In the evening she came into the prayer meeting, but

was obliged to leave us as soon as she had prayed once. She had but little rest this evening.

Wednesday the 24th, she sat up as usual, and spent most of the morning in prayer. After dinner she went to bed again; and the little she could say was seasoned with salt, administering grace to the hearers.

Thursday the 25th, she came down for the last time; but, by the advice of the doctor, she went to bed, and her affliction became very heavy, yet she continued instant in prayer and praise to God. Often saying, "All I have and am, I will give to Thee, my God! Make me live every moment in the Spirit. Dear Jesus, take me for Thy bride, and walk in me every moment! Oh, how I long to be with Thee in Heaven!" She had a very restless night.

Friday the 26th, she was desired to say if there was any person that she would have sent to; she answered, "No, except to———;" who was immediately written to. At five o'clock in the evening, she began to be so ill we thought her departure was at hand. About seven o'clock she said, "I think I have the pains of death upon me; but what a blessing it is I am going to Jesus! For I am sure He is mine, and I am His." As she was able, she repeated these words: "I am sure He is mine, and I am His," at least twenty times. At nine o'clock she was easier, and had a comfortable night.

She was much better in the morning, and continued to be so all the day. Her soul seemed very much engaged with God. In the afternoon, I asked her the state of her mind; her answer was, "Quite happy in the love of God."

About half past twelve o'clock on Sunday morning, a friend and I joined in prayer with her. When we had concluded, she sat up in bed. And prayed with such exertion of voice as astonished us. She prayed most earnestly that God would revive his work in Macclesfield. The preachers and leaders seemed much impressed upon her mind.—She was uncommonly drawn out in prayer for them.

Sunday the 28th, she was a little better, and was desirous of getting up, and did, whilst the bed was made; but wished to lie down again immediately. After dinner she was worse, and complained of a pain in her breast. I asked her if I might send for the doctor; she said, I might, but added, "He has done all he can: let us both be perfectly resigned to the will of God." In the evening she was very restless, with a degree of delirium.

About three o'clock on Monday morning, she began to ascribe glory to the ever blessed Trinity, and continued saying, "Glory be to the Father, glory be to the Son, and glory be to the Holy Ghost," for a considerable time. Afterwards she altered much for death. About seven o'clock, the doctor, with those about her, thought she was just gone; but, to our great surprise, she continued in this state till between ten and eleven o'clock in the forenoon. She then lifted herself up, and looked about her, and spoke just to be heard, and was very sensible: she seemed perfectly composed, but her strength nearly gone. About three o'clock she looked at her friends, and said, "I am going to die;" and added, "Glory be to God and the Lamb for ever," so loud as to be heard in any part of the house, till she was quite exhausted. About six o'clock I said, "Nanny how are you?" With a faint voice she said, "I am very ill." I replied, "You are, but I trust your soul is perfectly happy." She said, "Yes it is, but I cannot so fully rejoice because of the weight of my affliction." I said, "Well, the Lord does not require it, or He would give strength." "Yes," she said, "He would, Glory be to God and the Lamb for ever!" These were her last words. Soon afterwards the spirit left this vale of misery. So died our dear and much valued friend, Ann Cutler.

The above are the particulars of her life during the time she was with us, and an account of her sickness and death, as far as I am able to recollect, I am yours, &c.

A. H."

Thus concludes the account of this excellent female by Mr. Bramwell, to which the Author would add that she died at Macclesfield, and was interred in the burying ground belonging to the new church at Macclesfield, sometimes called Christ's Church, which was then supplied by the ministry of the Rev. David Simpson; a man whose industry was great, and whose pious labours were owned in the conversion of many sinners to God.

Ann Cutler's Epitaph is engraven on copper, fixed on the tomb stone, and is as follows:—

THE EPITAPH.

Underneath lie the remains of

ANN CUTLER,

Whose simple manners, solid piety, and extraordinary power in prayer, distinguished and rendered her emiently useful in promoting a religious revival wherever she came.

She was born near Preston in Lancashire, and died here December 29th, 1794,

Æ. 35.

Miss SARAH WILSON,

Was born near Atherstone in Warwickshire, and still resides at the place of her nativity. Her parents were strangers to religion, and had no saving acquaintance with the God of all their mercies. Sarah lived in the capacity of a servant, and was much respected in her situation. But being ignorant of the one thing needful, and unconscious of the value and state of her soul, she was careless about the salvation of the gospel. When Mr. R. Winfield visited Atherstone, he preached in the market-place; and among the multitudes who went to hear him, she attended; and the word of God was quick and powerful to the awakening of her conscience, and the alarming of her fears. She continued under the spirit of bondage, groaning for redemption, until, at a certain love-feast which she attended, she was freed from the remonstrances of a guilty conscience, and delivered of her load of sin, through faith in Jesus Christ. From that time she went on her way rejoicing in the God of her salvation, and in the inestimable treasure which she had found. But she was soon convinced that the carnally minded are at enmity with God. Her friends and relatives, who were estranged from God through the ignorance that was in them, could not savour the power of godliness as manifested in her; and therefore endeavoured to shut up her way to the Kingdom. But none of these things moved her, for she knew the strength of that foundation on which she was building, and was fully assured that she had not followed a cunningly devised fable. She therefore remained diligent in the discharge of every christian duty, and delighted herself in the things pertaining to her peace.

Wherever religion exists it is manifest. The heart is the place whence words and actions proceed, and a man's deportment is always correspondent with those principles by which his conduct is regulated. The operations of divine grace are unseen by eyes of flesh and blood; but a change wrought in the heart, gives an indubitable evidence: and while an unregenerate state is evidenced by the "works of the flesh," so is a state of salvation by the "fruits of the spirit." It must be so in the nature of things; "*Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.*"

This young woman had not long enjoyed religion, before she began to be anxiously concerned for the salvation of her family, friends, and neighbours. This is the natural effect of regenerating grace. The truly pious are not desirous of eating their morsel alone. The grace of God expands the heart; and the benevolence of a good man, like that of his Heavenly Father, embraces the whole human family. Such was the disposition of Miss Wilson, she longed for the salvation of souls, and prayed and laboured for the accomplishment of that which she desired. She began, in the fulness of her heart, to preach to sinners, and to exhort them to behold the Lamb of God as slain for a guilty world. In this work of mercy she is still engaged, and continues to visit the villages in the neighbourhood where she lives, "to seek and to save that which is lost." Her gifts are acceptable, and her fruit is visible and undeniable. She is highly esteemed in the connexion to which she belongs.

Miss MARY SEWELL,

Was brought to God, and joined the Methodist Society, when she was but young in years. This was

at a period when the Church endured "a great fight of affliction," and when God's people were in little danger of falling under the curse contained in these words :— *Woe unto you when all men shall speak well of you.* Persecution rolled its malignant waves with infernal violence, and threatened to swallow up at once the harmless followers of the Holy Jesus ; and many a time was this estimable young woman, like her suffering Lord, insulted and derided by the multitude. But with firm hold of the promises, and her eye fixed on "the recompence of reward," she

"Stood as an iron pillar strong,
And steadfast as a wall of brass."

Her attainments in religion were not of the ordinary kind. While she looked upon her interest in the divine mercy, as a blessing of incalculable worth, she had an astonishing apprehension of the infinite fulness of the renewing and sanctifying efficacy of the blood of the Redeemer. Imbibing the simplicity of faith, and resigning her soul to the hidden teachings of the eternal Spirit, she was led to a discovery of the amazing glory of the Gospel dispensation. Her prayer was—"Let me thy witness live, when sin is all destroyed ;" and through faith in the hallowing grace of the Father, and in the all cleansing blood of the Son, she obtained the desire of her heart. She was delivered from all inordinate attachment to the world, and her whole soul leaned upon God.

That such a person could be unconcerned about God's glory, and man's welfare, was impossible. Her love to souls was vigorous and constant ; and her zeal for God was ardent and undaunted. She not unfrequently hazarded her own life, in attempting to promote the salvation of others. She suffered much from earth and hell, but she *reckoned that the sufferings* she endured, were *not worthy to be compared with the glory which should be revealed.* She laboured for the good of her fellow-creatures, both "in season and out of

season." and He who had called her to the work, was pleased to succeed her endeavours. She was made a great blessing to her own family; and surely every minister of the Gospel wishes that his own household may be the first fruits of his ministry. Many places have witnessed the indefatigable labours of this holy woman. At twenty years of age she began her public ministry; nor did she resign it, until she gave back her spirit and her commission together into the hands of her Heavenly Father. She has preached in Suffolk and in Norfolk, at Soddon, Yarmouth, and at Lowestoft; at Long-Stratton, Wortham, Melless, Lopham, and at Beccles, and in every place "the hand of the Lord" was with her. Her word was made "quick and powerful" to some, who are now ashamed to acknowledge that a feble woman was the instrument of their salvation. But the day is at hand which shall declare it.

She frequently preached in the open air, and in the warmth of her zeal, often exerted herself beyond her strength. The ardour of her active spirit soon overpowered its earthly tenement, and laid it in the dust. While she lived she was a faithful witness for the Lord, and when her testimony was ended, in the full possession of the "comforts of the Holy Ghost,"—

"Her eye she fix'd on the Eternal Throne,
And breath'd her tranquil soul to endless rest."

Thus died this blessed female, October 29, 1786.

Errata.

Page 20, line 20, for "*woman,*" read "*women.*"
8, line 12, for "*Joal,*" read "*Joab.*"
11, line 7, for "*decree,*" read "*degree.*"
35, line 36, for "*are,*" read "*were.*"
46, line 35, for "*passed,*" read "*pass.*"
86, note, line 3, for "*the writer,*" read "*Miss Mallet.*"
118, line 11, for "*loose,*" read "*lose.*"
——— 24, for "*hath,*" read "*have.*"
128, line 14, for "*has,*" read "*have.*"
161, line 29, for "*him,*" read "*them.*"
170, line 16, for "*laying,*" read "*lying.*"

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OF THE

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OF VARIOUS

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BY Z. TAFT.

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"I entreat thee also, true yoke-fellow, help those WOMEN which laboured with me in the gospel, with *Clement* also, and *with* other *fellow-labourers*, whose names are in the book of life." Phil. iv. 3.

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PREFACE.

MANY and various have been the opinions of men respecting a proper call to the christian ministry, and the qualifications requisite for the right and successful discharge of that ministry. Some suppose that the call of a minister belongs to ministers, they being the most competent judges of the talents and acquisitions necessary to the ministerial office; while others think he ought to receive it from the people among whom he is to labour. Some are of opinion that any person of ordinary abilities who has experienced the influence of divine truth on his own heart is qualified to preach the gospel; but, others strenuously insist that no person is fit to minister in holy things unless he possess a critical knowledge of the languages in which the scriptures were originally written. * With regard to this last opinion,

* As this last opinion is sanctioned by many divines of eminence and as it appears to me to be extremely erroneous and absurd, the reader will pardon me if I spend a little time in examining the grounds on which it rests. And first, let it be observed, that to be *unqualified* for the ministry, and *uncalled* to it, are as one; for the great Head of the church never makes choice of unqualified persons for that high office. But if ignorance of the dead languages disqualifies for the

we may observe, that while it is the interest of some men to represent the way to heaven as being very intricate, hard to find, and difficult to teach, we need not be surprised at finding it so described by them; for self-interest perverts the judgment and blinds the understanding. But whatever intricacies there may lie in the way which they teach, there are but few in God's way, for it is spoken of as being so

office, then the call of thousands of the most successful, yea, and the most able ministers of the new testament, both living and dead, is at once disproved.

If the bible was still buried in its original language, then indeed an acquaintance with that language would be indispensable to every minister, but the real state of the case is very different. Possessing as we do, a translation of the scriptures, which in the main, is considered by all the learned, a faithful one; and enjoying also the fruits of the industry of a host of critics and commentators, whose integrity and learning can be relied upon, the necessity for this acquaintance disappears altogether.

A person ignorant of other languages, may yet have a good knowledge of his own; he may also have a ready utterance, an interesting and impressive delivery, deep piety and zeal for God "according to knowledge," he may further have closely studied and obtained tolerably correct views of the human character, and the great system of scriptural salvation; together with so much of other sciences as are helpful in the illustration of divine subjects; and, will any one say that such a man is not qualified for the ministry, or in other words is not called to preach the gospel!

Suppose he knew so much of the original as to enable him frequently to introduce critical remarks, &c. into his sermons, yet who will say how much this would help forward the great design o the gospel, viz. the salvation of souls? Who was ever converted b literary disquisitions, the mere structure of sentences, or definin of certain words?

plain that "The way fairing men, though fools, shall not err therein." Isaiah xxxv. 8. Nor do we find those presumed difficulties, in the truths taught by our Lord Jesus Christ and his apostles. How few, and how plain, are the essential doctrines of Christianity! There would be some shew of truth and plausibility in their assumption, if the salvation of souls was effected by the minister independent of the agency of the divine spirit. But we are taught that men can only save instrumentally. "*Not that we are*

If a minister in any case of difficulty, has an opportunity of consulting several of the most approved commentators. Where is his vast inferiority to the individual who understands the languages? The consequential smatterer in hebrew or greek would not herein, it is presumed, render him any material assistance could he transfuse all his own knowledge into his mind. Does the young admirer of the classics imagine that by obtaining a knowledge of hebrew and greek, he can make vast additions to our stock of biblical literature; or discover meanings that have escaped the learning and research of ages? But it is said "to be guided by commentators, is to take things upon trust." True, but this involves no absurdity: we take the geographer, the historian, and writers on many other sciences on credit, without subjecting ourselves in the least degree to the imputation of weakness. It is surely no discredit to young preachers to have as much confidence in the accumulated wisdom of several generally approved theological critics as in his own. And the opinion of a divine of acknowledged erudition on difficult matters would be quite as gratifying to his hearers, as any opinion of his.

These remarks (let it be remembered), do not go to say, that in respect to the christian ministry, a knowledge of the classics, &c., is not highly useful and desirable; nor that a candidate for that ministry who has opportunities and a capacity for the attainment of such knowledge is excusable if he neglect to put himself in possession of it: they are only intended to prove, that as ministerial qualification it is not *absolutely* necessary.

sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God." 2. Cor. iii. 5. That human learning is a valuable handmaid to the ministry of the gospel, we in no wise deny; but that none who may not be denominated learned, ought to dispense GOD'S saving truth is a position which we cannot admit. A man may either with or without profound learning be an able minister of the new testament; but the teaching of the holy spirit is absolutely and indispensibly necessary: without this the holy scriptures are a sealed book, and the things of God an unfathomable mystery. "*The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned.*" 1. Cor. ii. 14. David was convinced of this when he prayed, "*Open Thou mine eyes, that I may behold wonderous things out of thy law.*" Psalms cxix. 18. The apostles were favoured with this illumination after the resurrection of our Lord. "*Then opened he their understanding that they might understand the scriptures*" Luke xxiv. 45. The compilers of our liturgy were fully convinced of the necessity and importance of this, when they taught us to pray, "*That it may please thee to illuminate all bishops, priests, and deacons, with true knowledge and understanding of thy word; and that both by their preaching, and living, they may set it forth and shew it accordingly.*" And all candidates for holy orders are required to declare that they trust *they are moved by the holy Ghost to take upon them this office and ministry.* That persons who understand no language but their mother's tongue are capable of being thus divinely illuminated and moved by the Holy Ghost, whether they be men or women, none will venture to deny.

Some persons have asserted that no one is justified in taking upon him the office of a minister without an overwhelming conviction that it is his duty; nay, it has been affirmed by some, that no man ought to begin to preach unless he is convinced he shall lose his soul if he do not. Now with regard to this sentiment, I would observe, that certainly no one ought to begin to preach without a persuasion that God requires him to do so; but that this persuasion must in every case be overwhelming, I deny. Many thousands of useful ministers, whose subsequent conduct, labours, and success, have proved them to be divinely commissioned, have begun to preach, not without a conviction of its being their duty,—but with a conviction which admitted of many scruples, and a great deal of uneasy suspicion as to its validity; and with these suspicions they might be visited for some considerable time after they had entered upon their work. I allow that there should be the greatest caution where a man thinks he is moved to preach the gospel, in order to ascertain that the movement really comes from the Holy Ghost and not from any other quarter; and to this end fervent prayer must be resorted to, together with the counsel and opinion of his religious friends; but, that a person ought to resist the impression until the Holy Ghost is obliged to threaten him with damnation is a strange way of rendering him cheerful obedience. That some *men* have felt such a conviction of its being their duty to preach we have known: *and that some* WOMEN *have felt as powerful convictions of its being their duty to call sinners to repentance,—that God required it at their hands,—and that their salvation was at stake in case of disobedience, these* SKETCHES *will abundantly testify.* And when it is remembered that no female preaches for hire; but that they have to enter into

this field of labour, through much opposition from the counter-workings of their own mind, and the unchristian insinuations, and discountenance of hostile spirits; it is not to be wondered at that many, perhaps most of those that have not had the above mentioned overwhelming convictions have shrunk from the cross and buried the talent which God gave them for public usefulness. A few however have in all ages of the christian church felt such a constraining influence of the love of Christ, as "Not to be awed by a mortal's frown," but at all hazards, and at every expence to come boldly forward to snatch "The prey from the mighty, that the lawful captive may be delivered." But I am of opinion, that all those who have experienced the powerful energy of gospel truth on their own minds, and believe themselves called to the work of the ministry; possessing at the same time a proper knowledge of the scriptures, and the ability of expressing their ideas with satisfaction to all sincere and reasonable hearers, are divinely authorised to unfold the sacred treasures of redeeming grace. And if in addition to this, they preach under a divine influence, and sinners are converted through their instrumentality; there is all the reason in the world in acknowledging them the sanctioned heralds of the cross.

Such were the piety and simplicity of the christian church in the apostolic age, that all who had experienced the truth, felt it their duty to propagate it to the utmost of their ability; and the apostles in their letters, or epistles, exhorted them so to do. "*But exhort one another daily while it is called to day.* Heb. iii. 13. *Not forsaking the assembling of yourselves together as the manner of some is; but exhort one another: and so much the more, as ye see the day approaching.* Heb. x. 25. *As every*

man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen." 1 Peter iv. 10. 11. The epistles of the apostles were written and addressed to the whole church at the different places to which they were severally sent, and consequently both *males* and *females* were interested in their contents. In the church at Corinth many both men and *women* prophesied in the public assemblies. By prophesying was meant in those days what we now call preaching. This is evident from what St. Paul says on this subject. "*He that prophesieth,*" saith he "*speaketh unto man to edification, exhortation, and comfort.* 1 Cor. xiv. 3. *He that prophesieth edifieth the church.* Verse 4. For *you may all prophesy, one by one, that all may learn and all may be comforted.*" Verse 31. All might learn by those who prophesied; but women did prophesy, therefore women were teachers, by whom the church was exhorted, edified and comforted. Thus the office of the ministry was left free to both males and females. The 34th verse of this chapter, viz. 1 Cor. 14, is thus explained by the Rev. Adam Clarke, L. L. D. *Let your women keep silence in the churches.* "This was a Jewish ordinance; *women* were not permitted to *teach* in the assemblies or even to *ask questions.* The rabbins taught that 'women should know nothing but the use of the distaff.' And the sayings of Rabbi Eliezer as delivered, Bammid Ben Rabba Sect. 9. fol. 204, are both worthy of remark and execration: they are these *yes rephu dibney torah veal yemsrulenashim.* Let the words of the law be burned rather than they should

be delivered to a woman." This was their condition till the time of the gospel, when according to the prediction of Joel, the Spirit of God was to be poured out on the *women* as well as the *men*, that they might prophesy or teach, is evident from what the apostle says, chap. xi. 5, where he lays down rules to regulate this part of their conduct while ministering in the church. But does not what the apostle says here, contradict that statement, and shew that the words in chap. ii. should be understood in another sense? For, here it is expressly said, that they should keep silence in the church; for it was not permitted to a woman to speak. Both places seem perfectly consistent. It is evident, from the context, that the apostle refers here to asking questions, and what we call dictating in the assemblies. It was permitted to any man to ask questions, to object, altercate, attempt to refute &c. in the synagogue; but this liberty was not allowed to any woman: St Paul confirms this, also in reference to the christian church; he orders them to keep silence: and if they wished to learn any thing, let them inquire of their husbands at home: because it was perfectly indecorous for women to be contending with men in public assemblies, on points of doctrine, cases of conscience, &c. But this by no means intimated that when a woman received a peculiar influence from God, to enable her to teach, that she was not to obey that influence; on the contrary, she was to obey it, and the apostle lays down directions in chap. xi. for regulating her personal appearance when thus employed. All that the apostle opposes here, is their questioning, finding fault, &c. in the christian church as the Jewish men were permitted to do in the synagogue; together with the attempts to usurp any authority over the man, by setting up their judgment in opposition to them; for the apostle has in

view, especially acts of disobedience, arrogance, &c. of which no woman would be guilty who was under the influence of the Spirit of God. "But to be under obedience, (as also saith the law,) this is a reference to Gen. 3. 15. Thy desire shall be to thy husband, and he shall rule over thee." From this it is evident that it was the disorderly and disobedient the apostle had in view and not any of those on whom God had poured out His Spirit. On the 35th verse, "For it is a shame for a woman to speak in the church:" the Dr. observes, "The Jews would not suffer a woman to *read* in the synagogue, though a *servant*, or even a *child* had this permission, but the apostle refers to irregular conduct, such conduct as proved that these were not under obedience. verse 34."

At the time, or soon after the martyrdom of Stephen, "there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" Acts viii. 14; so that some hundreds of preachers were raised up at one place, and out of one church. We have here a multitude of *female* preachers raised up and sent out preaching the gospel. We do not contend that the females addressed mixed assemblies of both sexes. Such was the delicacy of eastern manners that females were in a great measure secluded from the society of men: insomuch that if they had not been instructed and taught by persons of their own sex, they would have remained in ignorance and sin. But so far as european manners deviate from the oriental, the force of this objection is not applicable to us.

The great business of a christian minister is, by the

assistance of divine grace, to direct and assist man in the great concerns of his soul. To bring him from the way of sin,—and sinners,—into the way of holiness of heart and life. It is attended with consequences infinite and eternal. Nothing is to be compared to the magnitude and importance of such a work. "We are ambassadors for Christ;" and may the importance and responsibility of such an embassy have their due weight upon all who preach Christ and Him crucified. Let such be fully satisfied in their own mind that their motive is pure, that their eye is single, and then the great Head of the church has promised that "*their whole body shall be full of light.*"

In presenting this second volume of my SKETCHES to the public, I would express my gratitude for the favourable reception of the first volume; * and acknowledge my joy on account of the benefit which has professedly been derived from its perusal. Of this I have the most abundant proof, both from oral and written testimonies. Some letters of the most pleasing and encouraging nature have been received from persons I have never seen, or expect to see in this world, and several from persons who are not in the same religious connexion with myself. I have also received several poetical communications. A few of these shall be subjoined to this preface. Two of them were sent from travelling preachers in the Wesleyan connexion and one from a local preacher. I have however to lament that my information was not in some instances more abundant;

* There are a few copies of the first volume on hand, and may be had of Mr. Stephens, No. 16, City Road, London, or of Mr. James Kershaw, No. 4, Butcher Hall Lane, Newgate Street, London, or from them by any Bookseller in the country.

especially with regard to the dying moments of some of those who have gone to their reward.

The introduction of FEMALE PREACHERS into my work of so many different religious communities, and of such a vast variety of talent, religious opinion, and mode of worship will be highly gratifying to the pious, intelligent, liberal minded reader. (Though this may be esteemed a defect by some narrow minded, sectarian professors,) Such will rejoice and praise God that eminently holy and useful women have been and are still to be found in all the various branches of the golden candlestick.

I take this opportunity of acknowledging the communications which I have received for this second volume, and I do hope that it will at least be as acceptable and edifying as its predecessor. It is probable some will be disappointed in not meeting with characters, they expected to find, and to prepare which, some particulars have been sent to me; in reply I can only say, that I have a considerable number on hand, which must remain unpublished for the present. May the Lord render this labour of love instrumental in promoting his purposes and glory in the world.

Z. TAFT.

WESLEYAN CHAPEL HOUSE,
Ripon, January, 1828.

LINES,

TO THE REV. Z. TAFT, ON READING HIS BIOGRAPHICAL SKETCHES OF THE LIVES AND PUBLIC MINISTRY OF HOLY WOMEN.

HAIL noble worthies, ministers of grace,
You holy females fir'd with zeal for God;
Call'd to endure the scandal, shame, disgrace,
To tread the thorny path your master trod.

Fear not an arm of flesh, but rather fear
His frown, who said to you go forth and preach;
That He hath bled,—let ev'ry sinner hear;
The living way,—to ev'ry sinner teach.

Let grave divines and learned doctors too,
Dispute your call, forbid you to aspire,
Say you invade their priestly rights, and vow
To keep you silent, and to quench your fire.

Go forth ye veterans, fearlessly fulfil,
That vast important task to you assigned;
Jehovah's presence shall attend you still.
Hence, stronger you than earth and hell combined.

Approving heaven hath oft your labours crown'd,
Living epistles doth your worth record:
Pride and foul bigotry let this confound,
That you are own'd and honoured by your Lord.

Your names shall live, shall from oblivion rise,
Transmitted down to ages yet unborn:
A TAFT is found commission'd from the skies,
To tell the world you rise above its scorn.

Go on brave veteran, servant of the Lord,
'Tis nobly done, and heaven approves the deed;
Be thine the task their virtues to record;
And smiling heaven will say, be thine the meed.

* * * *

TO MR. Z. TAFT.

E'ER since by hell seduc'd 'mongst eden's bow'rs,
With vent'rous hand our hapless mother took
The deadly fruit from the forbidden tree;
Her rude unblushing sons, with heart unkind,
Have sadly torn her injur'd daughters' name,
And shut their eyes to all their godlike deeds,
With *Plautus* bold, but few have roundly said,
"Seek not a woman of virtuous rank to find,
"Not one exists in nature's wide domain;"
Or with the much admir'd licentious Pope,
Declar'd each female is "*a rake at heart.*
Yet, have philosophers and rhyming bards,
Historians and divines in concert join'd
To sing the name of women to its tomb.
That joyless task be *theirs.* To shew the world
That female reputation 'still alive
Has been reserv'd for you. Heaven bless the deed!
And with one eye full fix'd on human weal,
And one straight on the glory of our God.
Go on brave veteran! in the cause espous'd.
Shroud from the pois'nous breath of envy's lips
Those plants of grace, which if with care preserv'd,
Will vegetate, and teem with fruit divine.
Woe to the man that impiously shall strive
To quench those hallow'd fires, which mercy's hand
Throws down into our dungeon world, to guide
Bewilder'd feet into the way of life.
O Jesus! fan them to a living flame!
Direct them, blazing, through this lightless vale,
To 'illume dark souls, and frozen hearts to thaw:

Then shall they lift their sacred heads above
The furious blasts of hell's malignant mouth,—
The rageful storms which often sweep our globe
With awful wings, outlive; and fly aloft,
To mingle with the burning seraphim.
On all your works I'll ask Jehovah's smile;
Then, till some moving theme invite my muse;
Upon the willow hang my worthless harp again.

* * * *

TO Mr. Z. TAFT.

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And wastes its sweetness on the desert air.
GRAY.

So flows the elegiac minstrelsey of one
Who sings of goodness modest,—hidden,—gone!
And has it always been? And shall it be?
We turn to REASON, SCRIPTURE, and to THEE,
Thou generous friend of slighted holy ones,
But we appeal to those unfeeling stones—
The marble hearted and the bigot eyed,
Who scorn the gentle sex with bulky pride.
First, then, we ask assuming REASON'S strain,
Is MAN alone in dignity to reign?
Is he to have no partner in his throne?
Or God decrees that he shall rule alone?
('Tis thus inquired: we pause to look around;
Perchance a queen for kingly man is found).
Respondent words swell on the wondering ear:
Let us attend: Jehovah's self is near.
An help-mate for him, I will make, ordains
The voice creative. Adam ne'er complains
Altho' alone,—companion of his heart—
Heaven resumes; from this a counterpart,

Of all the charms HIS nature could express,
Smiles into life with finished loveliness.
O say this copy was without compare,
Although the grand original was there!
Yet praise is due to passion more than sense,
When man prefers such outward excellence.
And those there are who shew themselves—how wise!
In making an exterior their prize!
But MENTAL, MORAL greatness seems divine,
When human clay with beauty does not shine.
And, from the days of eden to our time,
Those graces have adorn'd in every clime
The female story.—Fancy's rolling eye;—
The witty eloquence;—flights through the sky
Upon imagination's wing;—the flight
Of firm research through dangerous gulphs of night;
The genius bold that even dares explore
The cleft, for caverns quite unknown before,
And bring a world of costly novelties
From deep recess of thought:—these prodigies
Attend, sometimes the powers of woman:
As when a royal prince may summon
A noble train to honour and defend
The royal cause, or say—the common friend.
The tale is not completed; we shall find
Some lovely specimens of MORAL kind.
Would you for tender sympathy inquire;
Or faithful pity's mellow tears admire;
Would you behold the genuine distress,
When fortune does the prosperous reverse;
Would you possess a friend when friends are fled,
Or find a hand to raise the sinking head;—
Would you on earth the faithful, constant, find,—
In hardships firm,—through long affliction kind,—
Brave in the storms of danger—who can keep
The pining woe conceal'd while others weep,—
Until the breaking heart for ever sleep:
Or are you fain the voice of hope to hear,
Enchanting care, and lulling every fear;

Or, when you brood with aching melancholy,
O'er bliss consum'd to fragments by your folly,
Would you survey the flame from ashes rise,
And see the relic of departed joys;
Re-animated with unwonted fire,
And, like the phœnix, from the dead aspire:—
Then go proud man to some neglected spot,
Where virtuous *woman* blossoms all forgot;—
And understand the words which own'd my tongue
And know a worth, Alas! how seldom sung!
Go and thyself with such a one compare,
And see if equal greatness be thy share;
There let thy pride from common *reason* learn
That man and woman's rights are one concern:
Unlike ungrateful man, our caring *Lord*,
From "moth and rust" the humblest lives has stored,
Thy daughters, zion, neither live nor die
Unmarked, unheeded by the Deity.
Ah, no! amonst the greatest of our race,
To them eternal annals give a place,
And *scripture*, too, exhalts its hallow'd name,
Embellished with its *Hannah's*, *Mary's* fame,
These honourable "SKETCHES" can be found,
Of "HOLY WOMEN" with apostles found.—
But here the muse suspicious stops, and cries,—
"These are not sure the sole *Biographers*
Of female piety?" Round lives of *men*
Pile upon pile on bending shelves—we then
Proceed a pace; and lo! it is our lot
"Plutarch" and "Nepos" "Johnson," and what not
With which to meet! Alas! we've sadly seen,
By man's contempt what *cyphers* there have been,
We need no words repeat—the thought is known,
But Oh! we grieve for gems so rudely strown
By time's rough wind upon oblivion's tide.
But shall it always be? shall darkness hide
The virtues of the living and the dead?
And are there none by noble feelings led
To raise each tender living stem, and prop

The drooping heads of burden'd fragrance up?
Will none preserve before it be too late,
The scatter'd rose leaves from destructive fate?
O yes! to *one* with pleasure we refer,
Whom neither smiles nor apish sneers deter
From going with religious motives forth,
To cull memorials of departed worth;
And raise a monument which shall inspire,
The living fair with holiest desire;
To break the bonds by man alone designed,
And try to save the souls of human kind.
Go on dear TAFT! and time shall soon reveal,
(What many long have striven to conceal);
That pious *women* should their powers of soul
Exert in public posts without controul;
Whilst they conform to laws in scripture given,
Ne'er from the ministry should they be driven;
For whilst to man the sacred call is common,
Heaven gives it also, more or less, to WOMAN.

* * *

BIOGRAPHICAL SKETCHES, &c.

Mrs. SARAH CROSBY.

THERE is some account of this eminently holy and useful woman published in the Methodist Magazine, but it has long been matter of wonder and regret, that a more lengthened memoir has not been laid before the christian public especially as she has left behind her three or four books in manuscript, each of them containing two or three hundred closely written pages: and from an observation made at the end of one or two of these books, it evidently appears that she intended them for publication. She informs the reader that they were first written for her own profit, and for the perusal and edification of a few select friends, but having been earnestly solicited to suffer them to be made public by her most intimate and judicious friends, *she has given her consent*, and with an eye to this she has blotted out with her pen, or cut away, those particular parts of her journal which she could not consent to be made public. After the death of Mrs. Crosby, these journals fell into the hands of her intimate friend and companion, Mrs. Tripp, and from thence to Mrs. Mortimer, who had made a few extracts for the Methodist Magazine, but she did this very sparingly, as she knew but a small portion of that useful miscellany could be appropriated to such a purpose.

Mrs. Mortimer has expressed her high opinion of Mrs. Crosby, and of the subject matter of her journals in her introductory remarks to Mr. Benson; and to the writer of these "Sketches," she has expressed her long and earnest wish that Mrs. Crosby's journals might be given to the christian public. It will not be long, I hope, before the desire and expectation of the author and her confidential friends will be realized, and these documents receive that publicity, which their intrinsic excellence certainly merit.

Having obtained the loan of part of these journals, I have made some very considerable extract in this Memoir, from which it will appear, that this apostolic woman was an *itinerant*, yea, a *field preacher*. She generally held a public meeting every morning at five o'clock, and also in the evening, and very frequently in the week-days, both in the forenoon and afternoon. On the sabbath she generally went to the parish church, wherever she was, and held *her* meetings early in the morning,—at one o'clock,—and in the evening. She received the sacrament of the Lord's Supper at the church at every convenient opportunity; and used fasting, or abstinence every friday. The venerable Mr. John Wesley, whom she always calls her father in the gospel, highly approved of her conduct, believing that she was one of those females to whom the Lord had given a dispensation to publish the glad tidings of salvation by Jesus Christ. Nevertheless, he did not wish her, or any other female to assume the title and character of a preacher, as he considered their call, not an *ordinary*, but an *extraordinary* one, and knowing the strong prejudice which prevailed in the minds of men in general, and of some in his own connexion against such a ministry, he gave *such* cautions to sister Crosby, and other female preachers with whom he corresponded, which, if attended to, *he* believed would be a means of softening the prejudices of his differing brethren, and yet increase and perpetuate the benefit which would accompany and follow their public ministrations.

Mrs. Mortimer introduces a few extracts from Mrs.

Crosby's journal to the editor of the Methodist Magazine by the following note *

To the Editor of the Methodist Magazine.

Islington, Jan. 7, 1806.

Dear Sir,

Many have expressed a desire to see some account of that mother in our Israel, Mrs. Crosby. Her valuable papers, which would more than fill a large volume, have, by her surviving friend Mrs. T. been put into my hands; from which I have selected a few of those parts that relate chiefly to her own experience. Her account of many of her labours and the difficulties she had to encounter while seeking the good of precious souls, in that way to which she believed she had an extraordinary call, I have been obliged to omit, as too voluminous for your valuable publication; but hope what is here transcribed will tend to quicken many to seek that degree of communion with God which she enjoyed.

Permit me to add, for near 36 years I have been favoured with the particular friendship of this blessed woman, and for zeal for the glory of God, love to precious souls, manifested by unwearied labours, faithfulness in reproving what she thought wrong, and a happy facility in encouraging souls to struggle up the hill of holiness, have found few to equal her; but her praise is in all the churches: she lives in the memory of thousands; many who are gathered home have cause to bless God they ever knew her, as well as many who are still engaged in the glorious warfare. But I will detain your readers no longer from a narrative, written by my dear friend, in a letter to Mr. Wesley, giving an account of her awakening,

* See Methodist Magazine, vol. 29, (1806) page 418.

&c. and, therefore, praying we may more actively "follow them who through faith and patience inherit the promises." I hasten to subscribe myself,

Your unworthy sister in Christ,

E—— M——.

London, August 17, 1757.

Rev. and dear Sir,

Your desire lays me under the blessed necessity of recollecting past mercies.

From my childhood I had desires to serve God, and in particular to love Jesus Christ, and often wished that I had lived when He was upon earth, that I might, like Mary, have sat at his feet, and followed him whithersoever he went. I also often felt a painful wish that I might be as good as ever any one was, and, on seeing funerals, would often say, "when I die, what will become of my soul; if I were but sure of going to heaven I would not care what became of my body." Whenever I feared punishment for a fault, I prayed fervently against it, and do not remember to have been blamed much, or corrected, except when I forgot to pray.—Yet was I extremely rude and heedless, so that some who knew me feared for me. But, O Lord! thy thoughts are not as our thoughts!

When I was about 14 years of age, I began seriously to think I must not live as I had done. Accordingly I went to church on week days, learned forms of prayer, and did many things for a time, but was always subject to bondage through fear of death, saying in my heart, "O! that I might never die, or that I knew God loved me!" Nevertheless, I found in me a strong propensity to delight in singing, dancing, playing at cards, and all kinds of diversions; but

this I endeavoured to check from the beginning, not because I thought it sinful, but because I found the more I gave way to these things, the more unhappy I became.

About the age of 17, while sitting alone, I was struck, as I thought, with *death*; being seized with a cold trembling from head to foot, which, increasing, I directly fell on my knees, and prayed the Lord to forgive my sins, and save my soul. All that I knew to be sin was then placed before me; so that I had but little hope of mercy. But while I laid myself down to die, my strength came to me again, for which I was very thankful, and made great promises to live to God; but did not begin to put them in practice till some months after, when reflecting on many things, I discerned in my soul an insatiable thirst for happiness. At first I thought it consisted in the abundance of things pertaining to this life; but was soon clearly convinced, if I possessed the whole universe, I should still be as far from happiness as ever.

A little after this I was providentially brought to hear Mr. Andrews, a dissenting minister, who preached from these words, Isaiah, lxii. 3, "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God;" from which words he shewed, 1st, that Christ was so, and 2ndly, every christian through Christ. I found my soul so drawn after God at this time, that I determined to be a christian, at all events, and to hear this minister at all opportunities; for I thought there was not such another man upon earth: I had many difficulties to break through; but was fixed to lose my life rather than not hear him.

I now began earnestly to strive against every thing that I knew to be sin, and to practice all known duties; and I continued instant in prayer, for it was the very delight of my soul to pray at all times, and in all places. I also searched the scriptures as I had time day and night; but the more I read, the more I was convinced I was not a christian; yet, I could not fear hell; for,

although I knew I was not fit for heaven, I firmly believed I should not die till God made me fit. And whenever I was oppressed, these words were my support, *I know that my Redeemer liveth.* Hearing Mr. Andrews observe, that, without an interest in Christ we could not be saved, I believed him, but, thought I must make myself good, in order to come to Christ. Innumerable were my thoughts concerning God, myself, and the things of God, for upwards of two years. At the end of this time finding myself worse, in my own apprehension, than when I began this new course; I was more distressed than ever, and knew not what to do; till at length I resolved to ask Mr. Andrews how I might get an interest in Christ. After asking me several questions, he told me that I had an interest in Christ, and that where God had begun a good work, he would carry it on. I believed what he said, and instantly felt my burden removed, and the peace of God flow into my heart. For several days my soul had felt an heavy burden, and I expected to hear Mr. A. say, "you have done *all* that you can *do*, and must now perish." I now praised God, and was amazed that I should have an interest in Christ. What! such a wretch as I, be saved by grace!

I was 20 years old, within a week when God revealed his Son in my heart, and now, I thought all my sufferings were at an end. I laboured to persuade all with whom I conversed, to come to Christ, telling them there was love, joy, peace, &c. for all that came to Him.

I now feared neither earth nor hell; and as to temptation, I scarce knew what it meant. My soul was happy, and I desired only to suffer and die for him, who had revealed himself in my heart.

Soon after this I was persuaded to hear Mr Whitfield, and many blessings God gave me through him; in particular while he was shewing the marks of one whose sins were forgiven. I found them in myself, and this caused me to rejoice more abundantly; for, till then I

had not heard of such a thing only of having an interest in Christ.

A fortnight after God spake peace to my soul, I was seized with, I believe, a rheumatic pain in my arm, from my elbow to my shoulder, so that I could not move it. This continued more than a week, during which time I often prayed the Lord to give me power to stretch out my arm, and was tempted to think I had no faith, otherwise I should immediately do it; but hearing my father was near death, I was obliged to go into the country, and being grieved on account of my arm, not knowing how I could travel with it. While I was getting myself ready to go, I was suddenly enabled to lift it up to my head, and felt no more pain than I do at this moment, nor have I felt any since. This filled me with a joyous surprise, and more abundant confidence in God, which supported me under a trial that I was soon called to pass through.

From this time, for about two months, I had a persuasion I should not live long; and the chief grounds of it was, that I was at such a distance from God in my heart, and had not the mind which was in Christ. I was told there was no deliverance from sin here: that I was in my first love, but should not always remain so, I thought if there be no deliverance from sin here, then I must die, for I cannot rest without a fuller union with Christ, and it is better for me to die, than not to be made like him my soul loveth. Accordingly I wrote to Mr. Andrews, and choose, as a text for my funeral sermon, Rev. xxi. 4, from which passage I desired him to preach when I died. Believing my time would be short here, I was willing to make the best of it, and often sat up till three or four in the morning to write, read, and pray. At the end of the two months just mentioned, the Lord laid his hand on Mr. A. His life was despaired of, which, when I heard, I immediately retired, and falling down before God, sincerely desired, and pleaded with the Lord, that he would take my life, and spare his; using this argument, that he might be instrumental of much good to others, but

that I could do no good to any. But God answered me, "My thoughts and ways are not as *yours*." From which I had no hopes of his life, and also gave over all thoughts of my own death for the present, being then convinced I had more to do and to suffer, before I could enter the everlasting kingdom.

From the time I was justified, I had much conversation with a person, (who was afterwards my husband), respecting Mr. Wesley and his works, but my prejudices were strong against him. I read his Appeals to Men of Reason and Religion, and thereby begun to entertain a better opinion of him. Soon after his Sermon on a Catholic Spirit was put into my hands I liked it much, and longed to experience all that was there recommended, allowing it to be the truth. But I met with many discouragements, and was surrounded with persons who did all they could to keep up my prejudices, and as yet their efforts prevailed.

About eight months after I had found peace with God, one sunday morning I was awoke by a voice that seemed to come from the clouds, and reached my heart, filling it with peace and joy, expressing several times, *I will make with thee an everlasting covenant, even the sure mercies of David.* This was an hour before preaching at the tabernacle, I said, I will go to the foundry first, for I want to see Mr. W. He preached, but, as I thought, with no power. I remembered nothing he said, but this,—"If it be possible for God to give us a little love. is it not possible for him to fill us with love?" This I have reason to remember; for I answered in my heart, "yes it is possible, but he will not do it. Mr. W. was just then going to Ireland, and I heard him no more for eight months.

A short time after this I married, and can truly say my ultimate end in so doing was to live more to the glory of God, which, by his overruling providence, has been accomplished.—Before this I desired to suffer, but now I began to do so in reality; and because I can hardly bear to reflect on some of my trials, much less relate them. I

shall pass over what I now went through in silence: it is sufficient, God knoweth it all The Lord had before allured me, now he began to lead me into the wilderness. I found I had still a barren and uncultivated heart. Satan often suggested that I was not justified, and that my faith was all a delusion, But I thought, "if I am not justified, there is no such thing as justification." Still, however, I was not happy; I was like Noah's dove; nor found I in the whole creation, ought whereon to rest my soul.

During this time I frequently heard Mr. C. Wesley, and was often much comforted under his ministry. I thought, "it is possible for God to fill a soul with love; and if he will fill me, sure I am willing to receive." But I knew not myself, though I painfully felt my want of purity of heart. I now read Mr. J. Wesley's Sermon on *Christian Perfection*, and was convinced if this were what he meant by *perfection*, God could and would make me thus perfect; but I felt much need of that faith and patience which inherit the promises. I was greatly tempted, and often thought what I felt was a judgment from God, for speaking against Mr. W. and that the Lord, to humble me, would help me only by him. Soon after he returned from Ireland, I went to speak to him, and freely acknowledged all I had said and thought against him. Immediately I joined the society, and it was unto me according to my faith for I never spoke to them without a peculiar blessing.

The Lord now shewed me more deeply than ever, that my inward parts were very wicked, and, that I was an unclean thing before him; yet I prayed to know myself as I was known of God, for I could not bear that he should see a link of sin within me, and not know it myself. Whatever damped my hope of holiness was like separating my soul from my body, for I could no longer be any farther happy than I was holy, and it was often impressed on my mind, that, after I had suffered awhile I should be made perfect.

I had still reasonings about predestination, till, (after

a deliverance from great temptation), God applied this verse to my soul by the power of his Spirit.—

"Infinite unexhausted love!
Jesus and love are one:
If still to me thy bowels move,
They are restrained from none."

Since that time I have had no doubt but grace is free for all. This has been well for me; for, in times of great distress, I have. "Could I believe God made one soul to be damned, I should believe I was that soul." But I cannot believe he did.

Many times I was tempted to curse the day that I was born, and often spoke unadvisedly with my lips, In the depth of my distress I cried, *my God! my God! why hast thou forsaken me?* For I saw, as it were, the flames of hell surrounding my soul.—And once in particular, after I had so said, falling down on my face before the Lord, Jesus appeared to the eye of faith, and spoke those words to my soul; *look on him whom thou hast pierced and mourn.* Immediately the words were fulfilled; for I seemed to be permitted to wash his feet, whose blood had flowed for me.

For three years especially did I drink of the cup of trembling, being afflicted, tossed with tempests, and not comforted. Sometimes I said.

"Who shall tell me, if the strife,
In heaven or hell shall end."

During this time I denied myself in all things, and took up my cross daily, being not so much grieved that God gave me, (as I thought), more trials than *others*, as that I did not *bear them* like a christian. For,

"Obedience was my pure delight
To do the pleasure of my Lord."

Even now I found no happinesss but in obeying God, and

constantly endeavoured to walk in all his commandments and ordinances blameless. Yet I was *deeply* sensible without *love* it would profit me nothing.

At this time I often painfully felt the sins of all mankind, as well as my own. For the more conscious I was of the depravity of my own soul, the more was I constrained to say, "Lord what havoc has sin and satan made in the world!" From the love I felt to those I knew to be equally fallen from original righteousness with myself, I often desired to be instrumental in turning them to God, and never had a moment's peace any longer than I endeavoured to aim at this wherever I came.

God continued to give me a still deeper knowledge of myself; and most of the evils which I heard of in others, I felt in some degree in my own heart; but pride, selfwill, anger, and unbelief, were most predominant. And in my most trying times, I never found help but by falling down before God, freely confessing all my wretchedness, and then asking if he *could* and *would* save such a wretch, for his Son's sake?

I had one friend who always succoured me in my distress. But he did not know half my trials; besides, I feared trusting in an arm of flesh, therefore often kept my troubles to myself, and found the Sinner's Friend to be mine. I can truly say, I have often kneeled down before the Lord, as wretched and miserable as I can conceive it possible for a soul to be, on this side hell, and risen again with the peace and love of God in my heart. When I have asked the Lord, "why I was thus afflicted?" it was often suggested, "for the good of others." Then I have said "I will gladly suffer it all."

I know not that, for almost seven years after I knew the Lord, I was ever a day together without being tempted; and the inward conflicts I endured day and night, added to outward labours, and constant abstinence weakened my body, and hurt my constitution much. But I have often

been thankful that, amidst all my temptations, I was scarcely ever tempted to doubt of the divinity of Jesus Christ; and one reason is because I have so often found that, when I have been surrounded with an host of foes, and could find no other help in earth or heaven, His mighty name has set me free.

During this time of trial however, the Lord often comforted me by applying his promises to my soul, causing me to hope for his perfect love, and once spoke most powerfully to my heart, in those words, "every plant which my heavenly Father hath not planted shall be rooted up;" so that then, and at many other times, I had as clear a witness that I should be fully sanctified *before death* as that I was then justified. At other times I doubted it; but still determined that the struggle, but with life should end.

I again now enjoyed much peace, and was often warned of a greater trial coming upon me, than ever I had experienced. Once in prayer I seemed to be taken into heaven and permitted to lean on the breast of Christ. He seemed to weep over me, because there would be but an hair's breadth between *life* and *death* to my soul, in the trial that was coming. Yet my Lord assured me if I were faithful in this trial, He himself would be my portion, in time and in eternity. My soul was melted down before him, I prayed I might resign my breath *then*, through fear I should not endure the fiery trial.

Soon after this the Lord shewed me, that an idol was in my heart *still*, which I thought I had given up *long before*. But I now found I could no more give it up, than I could reach heaven with my hand; therefore I prayed God to command me rather to pluck the eye out of my head, or cut the arm from my body, because I could more easily obey him in that, than give up what he required. The Lord now shewed me that I was the vilest of the vile; for, by tracing this to the root, I discovered such a depth of wickedness, as before I knew not to be in me; and I

plainly saw, it was only owing to his mercy and restraining grace, that I was not outwardly as bad as any; therefore, I was under great obligations to love and serve him alone. and from this time I believed, that a sinful thought indulged by *me*, was more abominable in the sight of God, than all the sins committed by unawakened persons. Till now I knew not the time that I had not a desire to love Jesus Christ; but now I saw, if I could have found happiness in any creature, I should never have sought *him*, which base ingratitude caused me to abhor myself still more.

During this time all the sensible comfort I felt, (more than from hope), was once in prayer, when these words were applied to my mind, "when thy flesh and heart fail, I will take thee up." Frequently however, in the midst of my sufferings, when I could find no help from any other quarter, I have found relief in reading or singing Mr. C. Wesley's hymns, which, as well as many of your (J. Wesley's) sermons have been special blessings to me. I was now convinced that I had hitherto sought *knowledge*, more than the *love of God*, which error I prayed God to forgive, promising I would now seek his love alone. I often said, not all the creatures on *earth*, nor all the angels in *heaven*, can help my soul! None but Jesus Christ can save me. At length one day, while I was sitting at work, the Lord Jesus appeared to the eye of my mind surrounded with glory, while his love overwhelmed me: I said, this is the power I have waited for, and was

> "Constrained to cry, by love divine,
> My God! thou art for ever mine."

I now felt my idol was beneath my feet, and so it has remained ever since. My soul seemed all love, and I desired nothing so much, as to lay down my life for others, that they might feel the same. This was about three years and a half after I was justified, and for the three years following, God gave me to walk in the light of his countenance, until *the blood of Jesus Christ, his Son, cleansed me from all sin.* From this time, I had no fear respecting

my perseverance, and when you have said, "the greatest trial may come at last," my heart has answered to God, "thou wilt never more hide thy face from my soul, as thou hast done in times past." And since then, I have never doubted my justification before God.

Soon after I was made a leader of a class, an office which I was tempted to think God did not require me to undertake.—I knew none but he could enable me to guide souls aright; and therefore prayed much to know, whether I was not doing the will of others, or my own, rather than his will, beseeching him to answer me by giving some one a great blessing. But he shewed me while on my knees, that I should be *tried*, *thwarted* and contradicted; and that the evil must be purged out of my own heart, before I could see much fruit respecting others. This satisfied me for a time, and I went on doing all the good I could, to all that came in my way, bearing many burdens in my body and mind, and all the injuries offered me from others, and making this my motto, *do well, and suffer ill.*

The greatest of my sufferings now was, that I had not always a witness that I pleased God. I no more thought hardly of any thing I met with; but received all as from the hand of God, blessing him from the ground of my heart, for accounting me worthy not only to *believe* in his name, but also to *suffer* for his sake. And I could truly say, I wrestle not *now*, but *trample* on sin; but might add, *I wrestle with principalities and powers and spiritual wickedness in high places*, and was often much distressed thereby; I was willing, however, to endure it to the end of my life, if I knew it were the will of God.

I now began to meet with trials from an unexpected quarter. But God had taught me, by this time, to be amazed at nothing but his goodness. I therefore, accounted all things but dung, that I might so win Christ as to attain to a resurrection from dead works, to serve the living God, in spirit and truth continually.—Often did I tell the Lord, my soul should never know rest, till

I was *saved* from that *root* of bitterness I felt within

"And day and night my ceaseless cries,
Did to the mercy-seat arise:
Come, thou holy God and true!
Come, and my whole heart renew."

The trials I now met with, were not on account of my seeking *my own good*; but because I sought the good of others. I could easily have shunned them, if I had dared to lay down the cross. But I now loved the cross of Christ more than my life; nevertheless, I was much tempted to think I went too far; but some Scriptures were often deeply impressed on my mind, through which, I dared not to act otherwise than I did. And I was often as clearly convinced as of the shining of the sun, that the time I spent in endeavouring to do good to others, was God's, and that, if I would not give it him in this way he would take it, either by sickness, or some other providence, from which I might easily discern his will.

At one time, fearing I did wrong, because the fruit did not appear to me answerable to the labour, while I was praying, God shewed me two pieces of ground, wherein two persons had sowed seed; the one sprang up immediately, and was covered with young green plants; the other did not spring up at all, for some time, and then but in a small degree. But he made me sensible, that the last might take deeper root, and bear more lasting fruit; and if it should not, *every one shall receive his own reward, according to his own labour.* I mention these particulars, to shew the amazing condescension of God, and because all the trials I met with *now* were on account of my meeting classes, bands, and visiting the people. From this time I walked in glorious liberty, and

"Nothing sought beneath,—above,
Happy, happy, in his love."

It seemed now only needful for God to speak the word, and sin should be no more! Sometimes I thought he had

done this; but then I feared deceiving myself, and continued to pray that he would seal me his, in the bonds of an everlasting covenant. Once, when I was kneeling down to pray, it was suggested to my soul with much power, "ask what thou wilt, and I will do it for thee." My soul was amazed, and replied, "Lord, I ask nothing in earth, or heaven, but perfect holiness;" and this I was assured I should receive. My heart seemed now to be dissolved in love; the presence of God surrounded me, and I have slept as in the arms of his love. I was fully assured that I should be finally saved; but what I wanted was, that God would shew me, whether he had taken the root of sin out of my heart, and sealed me by His Spirit.

Not long after this, as I was praying, my soul was overwhelmed with the power of God; I seemed to see the Lord Jesus before me, and said, "Lord, I am ready to follow thee, not only to prison, but to death, if thou wilt give me strength; and he spake these words to my heart, "*feed my sheep.*" I answered, "Lord, I will do as thou hast done; I will carry the lambs in my bosom, and gently lead those that are with young."

From this time I continued happy for some months; till one that loved me said, "you go too far; you bring many pressures upon your mind, and destroy your body; others do not so, and God does not require it of you." On this I reasoned, and thought, perhaps I do go too far, and judged myself so much the more unfit for heaven, for all I had said and done for God; and this was an inlet to such floods of temptation, as it is not easy to describe; and I often deplored my loss of the delight and happiness, which I before enjoyed in my beloved, mourning all the day long, as one that mourns for her first-born; determining, however, never to rest till I knew the true state of my soul, by a witness clearer than the noon-day sun. I often asked the Lord what I could *do*, or leave *undone*, and was willing to want all earthly comforts, so I might enjoy his constant presence. But unbelief wrought powerfully; I could not cast myself as aforetime upon my precious

Saviour I was often constrained to say, O that my day of Pentecost was fully come! O that God would deliver me from this bondage of original corruption. Once, in this time of trial, the Lord shewed me, that he was preparing me for a greater blessing, than I had ever had. After this, when I was at prayer, I could indeed say.—

> "I loath myself when God I see,
> And into nothing fall!"

And now the fiery hour came, but how shall I relate it? In an instant of time, from a small trial that happened to me, feeling yet the man of sin within, I was in such an agony of body and soul, as it is not easy to conceive. In an hour and a half, I had hardly life left in me, though I found additional strength given me, for the trial, but for several days my body was as though it had been beaten. I often said, however,

> "Thou Man of Griefs, I fain would be
> Perfectly conformed to thee."

To give an account of all the fiery darts and suggestions I was assaulted with at this time, would be impossible; but the most painful was, that God had shut my spirit from His presence *for ever;* compared to which misery, I thought had ministers and people trampled me under their feet, it would have been as nothing. Satan now suggested, "will you ever exalt Christ again? Will you dare to say, God is love?" I answered, in my heart, "I will exalt Jesus Christ; I will say *God is love*, while I have breath." Then said he, "where is now his love, to let you suffer thus?" In the midst of these exercises, however, the Lord lifted up my head, and often enabled me to say, in faith, "although the fig tree do not blossom, and there be no fruit on the vine, or herd in the stall, &c. yet will I rejoice in the Lord, and joy in the God of my salvation; for when he has tried me, I shall come forth as gold."

I now perceived God had restrained the tempter, and began to enquire, "what condemnation is there in my

soul? There is no condemnation for those that are in Jesus Christ. How is it, that, in all I have suffered for these three years past, I have not felt the least inclination to turn back from the path of life, or entertained one hard thought of God?" I then appealed to him; "Lord, dost thou not know, that all my aims and intentions are upright before thee?" And I felt a witness in myself it was so, I further thought, "has not Jesus Christ bore all my sins in his own body, on the tree? And has he not bore my original, as well as my actual sins? If so, has he not answered for all deviations, for all my deviations from the perfect law of God too? Then God cannot be *merciful and just*, and send my soul to *hell*; *I shall never go there.* I now felt my soul fully cast on the Lord Jesus, and found a rest which, before I had not known, while peace and love filled my heart. The day after, at church, the Lord shewed me, that many things which I had thought were sins, were only temptations, and also what a little thing it was for him, to take the root of sin out of my heart. I feared to believe he had done it; but asked a token, and prayed he would stamp me with His Spirit's seal, and speak to my soul at his table; and was refreshed with these words,

"There, there we shall stand,
With our harps in our hands,
Interrupted no more,
And eternally sing, and rejoice, and adore."

The next day I could not help believing, God had taken full possession of my heart; for though I felt myself weaker than ever; yet the Lord was my strength. I inquired, how is my will now? Before I felt it had not much power over me; but now it was quite resigned to the will of the Lord. I felt my soul as a vessel emptied, but not filled. Day and night I was amazed at the blessed change my soul experienced; but I said nothing to any one, because I was not, as yet, sure what the Lord had done for me; though I had always promised, if the Lord would but fully save me, I would declare his goodness, although I believed it would expose me to various exercises, both from ministers and poeple. A few days after this, reasonings were

suggested to my mind, with regard to what I ought to *do*, in order to please God.—Immediately I kneeled down and besought the Lord, if he were my God, to lift up a standard against the enemy, and he answered me from his word, which I then opened on my knees, on these words, Isaiah lx. 18, 19, 20. I then believed God would be a light unto me; directly he brought to my remembrance, how often he had shewed me how I ought to walk to please him. I now prayed much that God might shew me, if he had taken away the root of sin from my heart; and also, if I had been saved from sin in the temptations that were past. And he shewed me as many waters cannot quench love, neither could the floods drown it; so neither had these floods of temptation he had brought me through, quenched the love he had given me to himself, for that it was love that never faileth. I was now exceeding happy; yet I prayed the Lord, if any farther witness was necessary, he would give it me. Soon after the glory of the Lord shone around me, I saw by faith the glory of God in the face of Jesus Christ. The Holy Spirit had often given me such views of the Saviour, and of his love and mercy to every upright soul, as had filled me with unspeakable consolation; but now I was assured of the Father's love, and could not help saying they are three, and yet but one God, in glory equal, in majesty co-eternal. I then said in my heart, and with my lips, "O! thou holy triune God!" The Spirit then powerfully spake to my soul, saying, "I will dwell in thee for ever." I said in my heart, "there is no fear in love; perfect love casteth out fear."

From this time I was more established in the truths I had been taught, and which I now felt the Lord fulfilling in me, I no longer scrupled to declare the great work he had wrought in me; and, after so doing, generally felt he shone on my soul afresh. I walked in light and liberty; and blessed be God, continued to do so, but I long for more. Frequently he assures me he will manifest himself more fully than he has yet done. This I am waiting for, and beg leave to subscribe myself. Dear Sir,

Your unworthy child,

 SARAH CROSBY.

From the foregoing statement of this excellent woman, which bears upon it the characters of simplicity and truth, the reader cannot fail to discern that she was a christian of no ordinary stamp; and the following extracts from her diary and correspondence will very strikingly evince the same truth; and also, that her self denying exertions in the cause of Christ were of a most uncommon and praiseworthy description.

The subjoined letters from Mr. Wesley to Mrs. Crosby, as they claim priority in time to any part of her journals, which will be transcribed, they must have precedence in place.

From Mr. Wesley to Mrs. Crosby.

June 14, 1757.

My dear Sister,

I was concerned at not hearing from you for so long a time, whereas I would not willingly pass a fortnight without it. Whenever you have leisure, write; whether any one else does or not. I shall be here near three weeks, and then at York. It comforts me to hear that your love does not decrease: I want it to increase daily. Is there not height and depth in him with whom you have to do, for your love to raise infinitely higher, and sink infinitely deeper into him than ever it has done yet? Are you fully employed for him? And yet so as to have some time daily, for reading and other private exercises? If you should grow cold, it would afflict me much. Rather let me always rejoice over you. As for me I seem to be only just beginning to aim feebly at God: though I have found more liberty in the respect you mention lately, than of a long season. Dear Sally, never forget to pray for

Your affectionate Brother,

JOHN WESLEY.

Newcastle, May 11, 1760.

My dear Sister,

Before you mentioned it, that was my purpose, not to let any one know of your writing. Therefore I do transcribe what I chuse to keep, and burn the originals. Neither must the *Witness* supersede the fruits, nor the fruits the witness of the Spirit. Let other men talk this way or that, the word of the Lord shall stand. I believe your spending a little time at P—— may be of use. Probably it will remove their prejudice against christian perfection. But if Mr. T. has a mind to marry our friend, I think neither you nor I shall forward it. She is far happier, since she is free, so to abide.

Do you find any tendency to pride? Do you find nothing like anger? Is your mind never ruffled, put out of tune? Do you never feel any useless *desire?* any desire of pleasure? of ease? of approbation? or increase of fortune? Do you find no stubbornness, sloth, or self-will, no unbelief?—Certainly the more freely you speak to me, the better. I found what you said in your last helpful. It is of great use to have our minds stirred up by way of remembrance, even of the things we know already. I speak of myself very little to any one, were it only for fear of hurting *them*. I have found exceeding few that could bear it; so I am constrained to repress my natural openness. I find scarce any temptation from any *thing* in the world; my danger is from *persons*. O for a heart to praise my God, a heart from sin set free!

Dear Sally, adieu,

J. WESLEY.

January 31, 1761. (she writes.) On the 7th, I left London, and the 8th, reached Derby. I met a few friends, and we were truly sensible of the presence of our divine

Master. This is as yet a barren place; but my Lord has made it as the garden of Eden to my soul. I have had many blessed interviews with the King of Kings, and have sat under his shadow with delight, while his fruit has been sweet to my taste. On the 17th I had a profitable time in conversation with a friend, and was much blessed in meeting a few, who I believe desire to save their souls. Saturday the 24th, I was much quickened in prayer, my soul was deeply sensible of the presence of God. I saw great perfection in him, and many imperfections in myself, which I desire to be saved from. I felt my soul humbled before him, and had also power given me to rejoice with joy unspeakable, and great liberty to pray for friends and all mankind. Praised be the Lord, who maketh this house an house of prayer. This morning I rose much refreshed at six, and humbled myself before the Lord for the unprofitableness of my dreams: found the presence of the Lord while reading, and all the day enjoyed calm and steady peace.

Sunday, February 1st. This morning I was poorly in body, but the Lord was present with me, especially in prayer. At church I found him near, and was truly thankful for the opportunity of going to his table. In the evening I was much assisted by a sense of the presence of my Lord, while I met twenty seven persons in class.

Sunday 8th. This day my mind has been calmly stayed on God. In the evening I expected to meet about thirty persons in class; but to my great surprise there came near two hundred; I found an awful, loving sense of the Lord's presence; but was much affected both in body and mind. I was not sure whether it was right for me to exhort in so public a manner, and yet I saw it impracticable to meet all these people by way of speaking particularly to each individual, I therefore gave out a hymn and prayed, and told them part of what the Lord had done for myself, persuading them to flee from all sin.

Friday, 13. This day being appointed for a public fast, I humbled myself in prayer. In the evening I exhorted near two hundred people to forsake their sins, and shewed them the willingness of Christ to save. They flock as doves to the windows, though as yet we have no preacher. Surely Lord, thou hast much people in this place! *My soul was much comforted in speaking to the people, as my Lord has removed all my scruples respecting the propriety of my acting thus publicly.*

The following letter from Mr. Wesley to Mrs. Crosby, appears to have been written in answer to one, in which she states the exercises of her mind,—which she has just been noticing in her Diary,—relative to her acting in a public capacity.

London, February 14th, 1761.

My Dear Sister,

Miss ———, gave me yours on Wednesday night. Hitherto I think you have not gone too far; you could not well do less I apprehend, all you can do more is when you meet again, to tell them simply "you lay me under a great difficulty; the Methodists do not allow of women Preachers; neither do I take upon me any such character, but I will just nakedly tell you what is in my heart." This will in great a measure obviate the grand objection, and prepare for John Hampson's coming. I do not see that you have broken any law. Go on silently and steadily.—If you have time, you may read to them the Notes on any Chapter, before you speak a few words; or one of the most awakening Sermons, as other women have done long ago. The work of God goes on mightily here, both in conviction and conversion. This morning I have spoken with four or five who seem to have been set at liberty within this last month. I believe within five weeks, six in one class have received remission of sins,

and five in one band received a second blessing. Peace be with you all! I am

Your affectionate Brother,

J. WESLEY.

As this letter appears to be very different to Mr. Wesley's letters in general, to this and other female preachers; there must have been at the time of his writing, some peculiar reason in his own mind for writing in the way he did. Whether it arose from some exaggerated reports of the conduct of this eminent female, by which he feared she had stepped, or was in great danger of stepping over those boundaries, which modesty and christian prudence would lay; or whether it arose from the opposition he met with on account of his encouraging some females in preaching, or from any other cause, does not appear. But that *he* believed, that *some women* had a divine call to ministerial services in the church of God, none will deny, who have read his letters, and observed his conduct to such in his connexion. Miss Bosanquet for many years took a text, and explained and applied the passage in the common method of preaching.. Mr. Moore, in his *Memoirs* of her life has given us several of her manuscript Sermons. And she did nothing, as she informs us, but what Mr. Wesley approved. "I think" says he to her, "the strength of the cause rests here, in your having an extraordinary call." Miss Mallet preached for many years and Mr. Wesley's letters to her were *all* intended to strengthen and encourage *her* to proceed in the same way. He says to her, "It gives me pleasure to hear that prejudice dies away, and our preachers behave in a friendly manner."—Again; never continue the service above an hour. *preaching*, prayer, and all." "Never speak above the natural pitch of your voice."—"Go steadily on in the way in which providence leads you." "If you go on in the work to which God has called you," (that is, if you continue to obey God in preaching the gospel of Jesus Christ,) "You will have trials upon trials."—"It is well

you are acquainted with our sister, that likewise is sometimes employed in the same labour of love." In going from place to place, and calling sinners to repentance, without any recompence or reward in this world, except the pleasure of doing good, and the approbation of Almighty God. "I am glad that you have been at, and about Diss," labouring in that part of the Lord's vineyard. Had not Mr. Wesley fully approved of Miss Mallet's conduct, he would never have given her such directions and advice, much less would he have sent her by the hands of *Mr. Harper*, the following note from the Conference held at Manchester in the year 1787. "*We give the right hand of fellowship to Sarah Mallet, and have no objection to her being a preacher in our connexion, so long as she preaches the Methodist doctrines, and attends to our discipline.*" And all his letters to Mrs. Crosby, (with the exception of this,) are written in the same strain of encouragement, She frequently travelled for many months together as an itinerant preacher, calling sinners to repentance, and at the same time regularly corresponding with Mr. Wesley, and frequently accompanied him to different places, as her journal will fully testify. Indeed most of his letters to pious females in his Society, with whom he corresponded were calculated, if not principally designed, to encourage them to *active* usefulness in the church of God. Take the following advice to Mrs. J. R. "Will not you put forth all your strength, (which indeed is not yours; it is the Spirit of the Father which worketh in you,) in feeding the sheep he has committed to your immediate care; and carrying the weak and sickly in your bosom!" In reproving, stirring up, or comforting all whom the providence of God shall put into your hands? And lastly, in watching over, and helping forward in the ways of God, one who has more need of help than all the rest, and who is always willing to receive it from you, because you always speak the truth in love." To Miss B. "It is certain the scripture by prayer, almost always means vocal prayer. And whosoever intermits this for any time, will neither pray with the voice nor the heart. It is therefore our wisdom to force ourselves

to prayer; to pray whether we can pray or not, and many times while we are so doing, the fire will fall from heaven, and we shall know our labour was not in vain." To Miss Loxdale. "Continue to exercise your talent amongst them, and you will be a gainer by it." To Miss Bennis. "Be diligent in helping others.—Let not your talent rust, but see you gain a double interest.—Up, and be doing! Do not loiter. See that your talent rust not; rather let it gain ten more; and it will if you use it.—You will find full employment in Waterford. See therefore that you be not weary in well doing." To Miss Briggs. Undoubtedly both you, and Philothea, and my dear Miss Perronet, are now more particularly called to SPEAK FOR GOD. In so doing, you must expect to meet with many things which are not pleasing to flesh and blood. But all is well. So much more will you be conformed to the death of Christ. Go on in his Name, and in the power of his might. Suffer and conquer all things." To Miss B.—"As you have time, do good unto all men. To warn every man, to exhort every man, as you have opportunity." To Miss Bolton. "Therefore use your every grace. Stir up the gift of God that is in you. Be zealous! Be active! Spare no one. Speak for God wherever you are.—Go on in his name, and earnestly exhort all that know him to press forward to the mark. Encourage them to aspire after full salvation. Salvation into the whole image of God! Beware you do not decline in your zeal for this; let no prudence hinder you. Let prudence guide, not cool its fires.—Why are you not a mother in Israel,—a repairer of the waste places,—a guide to the blind,—a healer of the sick,—a lifter up of the hands that hang down? Wherever you came, God was with you, and shone upon your path. Many daughters had done virtuously; but thou excelledst them all. Woman remember thy faith. In the name of God, set out again, and do the first works! I exhort you for my sake (who tenderly love you.) for God's sake, for the sake of your own soul, begin again without delay. To Miss Richie. "You must not give place, no not for a day, to inactivity. Nothing is more apt to grow upon the soul: the less you speak or

act for God, the less you may. If older persons do not speak, you are called, like Elihu, to supply their lack of service. Whether you are young or old, is not material; speak, and spare not! Redeem the time; be fervent in spirit; buy up every opportunity.—Now be instant in season, and out of season! In the morning sow thy seed, and in the evening slack not thine hand; and God will give the increase.—I am glad Mr. T.— has given you a little more employment; and a glorious employment it is! to be a fellow worker with God! O may you be found faithful! Be zealous for God! Be diligent!—The word of our Lord to you is "FEED MY LAMBS." Methinks I see you giving yourself up as far as possible you can to that blessed work, carrying the weak, as it were in your bosom, and gently leading the rest to the water of comfort. Meantime your own soul will enjoy a well of water, springing up to everlasting life.—My dear B——, have you not something to do at Dublin? If so, the sooner you visit our friends the better." To Miss H. A. Roe. "The happy change wrought in Miss P. R. and Miss B. may encourage you to snatch every opportunity of speaking a word for a good master. Sometimes you see present fruit, but if not, your labour is not lost, the seed may spring up after many days.—Certainly the more good you do, the more will many be tempted against you. But go on, so much the more will the spirit of glory and of Christ rest upon you." To Mrs. Crosby. "I was concerned at not hearing from you for so long a time, whereas I would not willingly pass a fortnight without it. Never was any woman so owned of God in Dublin as she (Hetty Rogers) has been already. T. Brisco, I am persuaded will do some good; but his wife will do much more, if you encourage her, and strengthen her hands."—Again, "I think the strength of the cause rests here, in your having an extraordinary call." To Miss A. "However you feel in your own breast, speak as well as you can for God. Many times you will see some fruit upon others; if not, you shall have a recompence in your own bosom.

Proceeding with her Diary she writes,

"Wednesday 18th. Yesterday I visited a dying person; met two classes, and was much engaged with friends: my Lord was with me.

"O how shall I thy goodness tell,
Saviour which thou to me hast shown!"

I have been all this day kept in perfect peace, and in the evening was much drawn out in prayer for myself, and all my dear friends. O my Jesus, thou art my all in all!

"Sink me to perfection's height,
The depth of humble love!"

Friday 20th. I rose this morning happy in God. In prayer with a dear friend, my heart was melted into love and tenderness, with desire for the prosperity of all the children of my heavenly Father, particularly his messengers. For these I seemed as if I could have wept my life away before him. I found much of the Lord's presence all day, and was thankful for a disappointment I met with in the evening.

Tuesday 24th. I rose very weak in body, and grieved in spirit for one who had given way to satan. I commended him and myself into the hands of God, and found my soul kept in peace. I was much comforted in the evening by the coming of brother G——h; with whom I had some profitable conversation.

Wednesday 25th. Brother G. preached this morning at five. I was thankful to hear the word of God preached here, and also to find that faith, hope, and love, abode in my heart. Most of the day I have been engaged in outward things, and do not find as much nearness to God as usual.

Thursday 26th. This morning I rose in the spirit of prayer, and with strong desires to be more devoted to God. I have been praying for more humility; my Lord shewed me the way to increase therein, was to consider myself

the servant of all for Christ's sake. O that I may never more forget it. I was much blest while writing to some friends.

Good Friday, March 20th. I was very ill this morning, but enabled to go to church, and commemorate the death of my precious Lord. In the evening I read a sermon on the occasion, to several persons, who were met together, and went to bed weary, but happy in God.

Sunday 22nd. I was very weak this morning, but found the Lord near in family prayer. All the day my soul was happy. In the evening the Lord was very present while I prayed and exhorted many sinners to turn to God; they were much affected. I found nearness to God in private prayer: my strength of body began to return, and has increased ever since.

"Praise the mighty Jesu's name:
Thee, the friend of sinners sing,
Whose love is ever new."

Wednesday 25th. "Thou wilt keep him in perfect peace, whose mind is stayed on thee. Blessed be thy name, thou hast kept me in perfect peace this day, and enabled me to humble myself before thee on account of many past follies. Let me sink into the abyss of love divine.

Monday, April 13th. O my God thou hast been pleased to try the faith of thy poor helpless creature this week past; but thou rememberest we are but dust, and puttest thy everlasting arms beneath me. In my journey to London, I met with the greatest trial I ever had, at least that which gave me the most pain. I pray thee to reward the kindness of the friend that was with me, and in this may I see thy loving kindness to so poor a worm as I. Amazing are thy providential dealings, O my God.

Sunday, May 22nd, 1763. This has been a good day to my soul. I could join with Mr. C. Wesley, in acknowledging that the more grace a person has, the more he

knows of his own meanness and poverty, distrusting himself, while he trusts wholly in Christ. This mark I have, as Mr. C. Wesley explained it. I come to the Lord empty, not full; poor, not rich; and weak, not strong. Alas! how poor and weak I am, who can tell but he that judgeth righteous judgment! I seem to myself to be all infirmity, and can truly say "no good thing dwelleth in my flesh." I am not, indeed, torn by wrong tempers, or sinful desires; in this respect I have rest; and not only in this: for my confidence in the Lord is strong, and increaseth daily, as also my love to him and his dear children; but I have one want, one desire, which is yet unsatisfied, and that is, that I may always live in the spirit and mind of Jesus. O who can conceive the degree of mildness his precious heart felt to poor sinners, or the tenderness of love that melted his breast towards his own people; or that fervency of delight he enjoyed in communion with his heavenly Father; O Jesus, explain this to my heart!

June 29th. This day I was grieved that I could not get more time for retirement. As soon as the way opened, I embraced the opportunity; my soul was truly humbled, and full of holy shame, adored him, who sitteth upon the circle of the heavens, and ruleth all the inhabitants of the earth. *I felt myself under an extraordinary influence of the spirit of love to Jesus and his children, for nine hours.*

July 6th. This is a day that ought to be remembered by me, because my dearest Lord and Master has given me to lie at his pierced bleeding feet, and by faith to bathe them with my tears. I rejoiced to think he had taken my nature upon him, by which means alone I can have access to, and fellowship with God. In the light of his blissful countenance, I then saw how just it would be in him to cast me off for ever, for my base ingratitude and unfaithfulness to the bridegroom of my soul. Surely none deserves hell so much as I. O infinite love! Free boundless grace shall be ascribed to the triune God, through

all eternity! I, even I, possess a divine confidence in my breast, that all my sins are swallowed up in that boundless ocean. In my own eyes I am stript of all that nature can admire itself for, or delight itself in. I have nothing to say before heaven's glorious King; but that "I am empty, poor, and base, yet, Lord, thou knowest that I love thee. The power to do this is thy gift, O Lord, increase it!" I find liberty with God, and freedom from creatures, Jesus is my all; yet I enjoy the communion of saints. When a question occurs to my mind, Is there no glory in all this? I reply, "God forbid that I should glory, save in the cross of Christ.." My soul says concerning itself, as the Jews said of our Lord, crucify me, crucify me.

August 8th. Gracious Lord, how shall thy poor creature praise thee? Help me to "take the cup of salvation, and call on the name of the Lord." What great mercy hast thou shewed me this month past! Thou hast often taken me into thy banqueting house, and thy banner over me has been love. Now I sit under thy shadow with great delight. O blessed Jesus! thou hast also greatly humbled me before thee, giving me to remember my past sins and follies.

"May I this life improve
To mourn for follies past;
And live this short revolving day,
As if it were my last."

This thou knowest is the one desire of my heart. O what hast thou done for me! What a great deliverance hast thou wrought! Lord, make me pure, spiritual, holy. Mould as thou wilt the passive clay. Sweetly and quietly to live in thy will, and prove that God, my God is love, is my request. Wilt thou not grant it? Lord increase my faith, for,

"Whate'er I ask in faith I have,
As sure as God is true."

Love constrains me to say, that under some particular

exercises I have made known my request unto him, and have not been sent empty away ; Jesus has redressed my grievances, and taken away the desire I once had for an earthly friend. Now I only want this, and every thing else in my Lord's will. He gives me to find in himself the kind, the tender, faithful, and profitable friend I have long wanted.

"What can I desire beside?
Jesus for my friend I claim!
Jesus is my faithful guide,
Happy in his love I am."

From Mr. Wesley to Mrs. Crosby.

Kingswood, October 5, 1765.

My dear Sister,

You oblige me much by speaking so freely. What an admirable teacher is experience! You have great reason to praise God for what he has taught you hereby, and to expect that he will teach you all things. But whatever you find now, beware you do not deny what you had once received. I do not say "a divine assurance that you should *never sin*, or sustain any *spiritual loss*." I know not that ever you received this; but you certainly were *saved from sin*; and that as clearly, and in as high a degree as ever Sally Ryan was. And if you have sustained any loss in this, believe, and be made whole. I never doubted, but —— would recover her strength, though she has long walked in a thorny way. A general temptation now, is the denying what God had wrought. Guard all whom you converse with from this; and from fancying *great grace* can be preserved without *great watchfulness and self denial*.

I am Your affectionate Brother,

JOHN WESLEY.

Sligo, May 2, 1766.

My dear Sister,

It is a long time since I heard either of you or from you. I hope you think of me oftener than you write to me. Let us but continue in prayer,

> "And mountains rise and oceans roll,
> To sever us, in vain."

I frequently find profit in thinking of you, and should be glad if we had more opportunities of conversing together. If a contrary thought arises, take knowledge from whom it comes. You may judge by the fruit of it; for it weakens your hands, and slackens you from being instant in prayer. I am inclined to think I found the effect of your prayer at my very entrance into this kingdom; and here especially, we need every help, for snares are on every side. Who would not, if it could be done with a clear conscience, run out of the world! Wherein the very gifts of God, the work of God, yea, his grace itself, in some sense, are all the occasion of temptation. I hope your little family remains in peace and love, and that your own soul prospers. I doubt only whether you are so useful as you might be; but herein look to the anointing which you have of God, being willing to follow wherever he leads, and it shall teach you all things.

There is an amazing increase of the work of God within these few months, in the north of Ireland. And no wonder, for the five preachers, who have laboured there, are all men devoted to God; men of a single eye, whose whole heart is in the work, and who "constantly trample on pleasure and pain." Do they gain ground in London? I am afraid [christian] perfection should be forgotten. Encourage Richard Blackwell and Mr. Colley to speak plainly, and to press believers to the constant pursuit, and earnest expectation of it. A general faintness, in this respect, is fallen upon this whole kingdom. Sometimes I

seem almost weary of striving against the stream, both of preachers and people. See that you all strengthen the hands of my dear sisters,

Your affectionate Brother,

J. WESLEY.

Sunday, May 1st, 1768. Full of faith and expectation, I met the band, Jesus made me his mouth unto the people, and poured the spirit of love, zeal and wisdom upon me, for their instruction. In the last prayer, he so abundantly revealed his glory to the eye of my faith, as melted my soul before him and them; they caught the holy flame, while tears of love overflowed my eyes. O! the great the glorious love, wherewith the Father himself loveth us! A taste causeth my soul to melt in desire and love before him. I prayed with the family, and B. T. prayed: my simple faith and access to God was much increased. I wanted my Lord to tell me he had sealed me his for ever; my soul seemed all faith; all the promises shall be fulfilled in me. I shall,

> "No more on this side jordan stop.
> But now the land possess."

The prayer is filed in heaven; the grant is sealed, I wait the answer from above; I believe without doubting, that the Lord will more abundantly overshadow my soul with his love. "*I trust and am not afraid; for the Lord Jehovah, is my strength and my song: he also is become my salvation.*"—My unbelief is buried in my Saviour's grave. "It shall no more rise;" but

> "Out of his grave the saint shall rise,
> And grasp, through death, the glorious prize."

Victory! Victory! This is the victory even my faith. Thine is the power and the glory, for ever. Amen.

Monday 14th. This was a day of fatigue in outward employments, but I had inward rest. In the night, sister R. was taken very ill; but soon our Lord poured a spirit of prayer upon us all. I believed before, but now I was assured we should go to live in Yorkshire. While I prayed, the spirit of faith rested on me; I felt the Lord very near, and in his light saw, that he had already appointed the place where we should pitch our tent, though as yet unknown to and as I said, *the Lord guide us; he answered in my heart, "the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and be unto us as a place of broad rivers and streams;"* while his light, as the brightness of the sun, shall shine upon our path. O! that I may be ever thankful for this favour!

Chester, March 18, 1769.

My dear Sister,

The westerly winds detain me here, I care not how long; good is the will of the Lord. When I am in Ireland, you have only to direct to Dublin, and the letter will find me. I advise you, as I did Grace Walton, formerly, 1st. *Pray* in private, or public, as much as you can. 2nd. Even in public you may properly enough intermix *short exhortations* with prayer But keep as far from what is called *preaching* as you can. Therefore never take a text. Never speak in a continued discourse, without some break above four or five minutes. Tell the people, we shall have another *prayer meeting*, at such a time and place." If Hannah Harrison had followed these few directions, she might have been as useful now as ever.

As soon as you have time, write more particularly and circumstantially; and let J. Bosanquet do the same; there is now no hindrance in the way; nothing to hinder your speaking as freely as you please to,

Dear Sally, your affectionate Brother,

J. WESLEY.

Thursday, July 14th, 1769. I unfeignedly thank my Lord for all the fatigue of body and mind his powerful hand has helped me through, since I last recorded his mercies. Before we left Layton-Stone, we had a time of suffering, and our journey into Yorkshire was trying to the flesh; but our Lord brought us safe hither, at the appointed time. Since we came to this place * it is impossible to describe our sorrows, or satan's assaults; yet hitherto hath the Lord helped us, and our confidence in him is greatly increased. From the first I always believed it was the will of God we should come and settle in Yorkshire; but never did I descern satan oppose any thing with more violence and constancy, than he has done this. My prayer

* Gildersome, about five miles from Leeds, in Yorkshire. Before this time she lived with Miss Bosanquet, at *Layton-Stone*, in Essex. For a particular account of Miss Bosanquet, her establishment at Layton-Stone and of her removal into Yorkshire, I refer the reader to the life of Mrs. Mary Fletcher, written by Rev. Henry Moore, and sold at the Methodist Book Room, in London. She established a kind of Orphan-house, at Layton-Stone, (the place of her birth.) Mrs. Ryan, Miss Tripp, and Mrs. Crosby, were her assistants in this great work of christian benevolence. These pious females, began more fully to enter into the work of the Lord, by holding public meetings for reading, exhortation, and prayer. Many attended, and much good was done. The first public meeting the Lord was eminently present, and two souls were set at liberty, Mr. Wesley was consulted, and applied to for counsel and assistance. He approved of their plan, and sent them a preacher, Mr. Murlin, and in a few weeks twenty-five joined in Society. Mr. Wesley's opinion of this establishment at Layton-Stone may be found in his journal, (see his Works, Vol. 4.) he says "Thursday, December 12, 1765. I rode over to Layton-Stone, and found one truly christian family. This is what that at Kingswood should be and would, if it had such governors." Again, "Thursday, February 12, 1767, I preached at Layton-Stone, O what a house of God is here! Not only for decency and order, but for the life and power of religion. I am afraid there are very few such to be found in all the king's dominions." During the five years and three months Miss Bosanquet and her assistants and fellow labourers resided here, a very lively society of christian believers were raised up, and the general conduct, and behaviour of the people much improved, and several individuals died in a very triumphant manner. Whether Miss Bosanquet did right in breaking up this establishment, is matter of doubt. Suffice it that she acted according to her best judgment, and from the purest motives. EDITOR.

has been, that he might not be suffered to frustrate the divine will, and I believe he shall not; but "*that out of the eater shall come forth meat;*" and when our Lord has tried us, we shall come forth as gold."

In this interval of her journal she received the following letters from Mr. Wesley; whcich I believe, was never printed before.

Londonderry, June 13, 1771.

My dear Sister,

Reading a chapter, or part of one, and making short observations may be as useful as any way of speaking.—I doubt whether at that particular time, it was advisable for you to go to Huddersfield. But it is past; all that you can do now, (if you have not done it already,) is to write lovingly to Mr. A. and simply inform him of those facts, concerning which he was misinformed before. It is not improbable, he may then see things cleared; but if he do not, you will have delivered your own soul; and whatever further is said of you, is your cross. *Bear it*, and it will *bear you.* I am,

My dear Sister,

Your affectionate Brother,

J. WESLEY.

Londonderry, June 13, 1771.

My dear Sister,

I think the strength of the cause rests here; on your having an *extraordinary* call; so I am persuaded has every one of our lay-preachers; otherwise I could not

countenance his preaching at all. It is plain to me that the whole work of God termed Methodism, is an extraordinary dispensation of His providence. Therefore I do not wonder, if several things occur therein which do not fall under ordinary rules of discipline. Saint Paul's ordinary rule was, "I permit not a woman to speak in the congregation." Yet, in extraordinary cases he made a few exceptions, at Corinth in particular.

I am

Your affectionate Brother,

J. WESLEY.

February 2nd, 1773. It is sixteen years this day, since my husband went from me, and from that time I have believed I should see him no more in this world; but from that very time, thou, my God, hast been my husband, father, and friend. My wants have been richly supplied out of thine abundant fulness through Christ Jesus.

"I need no man, who all possess,
In Jesu's heart-felt love."

O! that I had been always strictly faithful to my best of friends! But thou passest all my follies by: thou seest, but thou imputest them not. My Saviour's meritorious blood has washed them all away. I am freely, abundantly forgiven. Let my added life shew forth thy praise.

April 2nd. I was much blessed in private prayer this morning, and very thankful for finding no clouds between God and my soul. I was amazed to think with what ease and freedom my soul approaches its God! I have no tormenting fears of death, or any thing else, and yet I feel myself all infirmity and weakness. Surely this is a mystery the Spirit of God alone can explain. It seems according to that word, "*the spiritual man judgeth all things; yet he himself is judged of no man. To be*

spiritually minded is life and peace, though in the midst of infirmities. O! the virtue of the precious blood of Jesus!

Monday, November 1st. My soul is delighted with the presence of my loving God: I taste in the celestial sweetness. Surely all weight is in this, O let me live to thee! and where thou pleasest; all thou doest is right. I have offered myself up to thee this morning, to send me into another land, if thou pleasest. I am willing to leave my native land, and all my friends, to follow thy order; for my rest is all in thy will. I believe thou wilt fit me for all thou callest me to; my trust is in thee, and all my blessings come from thee. May I be careful for nothing, but cast all my care on thee.

While conversing with some friends, I found a persuasion which has lately rested on my mind, much increased, namely, that though we had prayed much for blessings, we had not praised God as we ought to have done, for those which he had conferred on us, and in particular, we were all made sensible we had not borne testimony simply and plainly, at all proper times, to the great salvation God had wrought in us; nor praised him for it, as was our duty to do; and that, therefore, we had sometimes suffered loss in our souls. O! that the time past may suffice! Lord help me to be thy witness in this also. A field of light opened before me, and by persuading every one I spoke to, to praise God for what he had done for them, my own soul was lost in wonder, love, and praise.

January 1st, 1774. Glory be unto thee, my Almighty Father, my eyes are again blessed with the sight of a new year! With this new year O! my God, let me begin afresh to praise thee! I freely offer myself up unto thee; guide me by thine eye, instruct me by thy providence and thy Spirit, for I am thine; thou hast accepted me, although the most unworthy of all whoever thy grace received; keep me at thy feet; till thou shalt take me up to cast my crown before thee, O! thou holy triune God.

Sunday, 2nd. I rose about six, and had a sweet morning. I opened upon the 8th verse of the 143rd Psalm, which set my soul on fire with divine love. O! how good thou art! I had a comfortable ride to D—r, about ten miles, with a friend. It was the strongest frost I ever knew. We had a good meeting, with many simple people, and rode home in the evening. I was almost starved with the cold, but sweetly happy. Our conversation was on the great love of Jesus; self-denial, and taking up the blessed cross.

"To the cross, thine altar, bind
Me, with the cords of love."

March 20, 1774. I arose at five, full of peace, glory be to God, and while at prayer was much blest, felt the Lord very near, and my soul sunk into his will. I was much blest in reading the life of M. G. Our conversation at meals was very profitable. O Lord, help me to remember that word, "Where *sin* hath *abounded*, *grace* hath *much more abounded*." The *sin* of *unbelief* and the *grace* of *faith*.

Tuesday, 22nd. I rose between five and six; O how bright and glorious did my Lord appear! I beheld the king in his beauty, and found abundant life and faith in him. I was permitted to speak to my beloved face to face. We conversed profitably at breakfast. S. B. bid me pray, and my soul was soon overwhelmed with the divine presence. It was a soul refreshing time to all. I believe he will shine clear and constant, till nothing can intercept or dim the sight of his glorious person for one moment. My dearest Lord! I abandon all to thee. Thou art mine; preserve my soul in thyself forever; then give and take what thou pleasest.

Thursday, 24th. After a good meeting this morning at five, I spent a precious hour in prayer for our friends, as well as ourselves, and all this day I looked for and received many answers to prayer, particularly at the band, it came

into my mind to pray for the removal of that violent pain in my friend's head, and it was removed. We had also an extraordinary good meeting at six in the evening—and after the family were gone to rest, sister C. myself, and Nanny, pleaded with the Lord, and were favoured with a very uncommon manifestation of his presence for near two hours; in which time we all prayed; but at many times we none of us could pray but in *sighs*, and *groans*, and *tears*. I felt such a union and solid communion with my God, as exceeded in degree all I had ever felt before. My soul seemed all faith, and melted, and absolved into the love of Jesus. But I can but very faintly describe what my soul then felt. Afterwards we slept surrounded with God, and "*silence heightened heaven!*"

Saturday, 26. I had a good meeting at five, and my dear friend and I then spent an hour in solemn prayer with poor N. D. who grows very weak. I was divinely assured that we should all meet above. We then visited several sick persons, the power of God was upon us while we prayed. We visited two poor christless sinners, and while I prayed my Lord gave the love I wanted. He shewed his great love and willingness to save sinners, that for this end and purpose he left his glory, and took our nature, and lived, and died, and rose again, and therefore was more willing to save them, than they to be saved, so that I should pray in *faith* for others, and the prayer of faith should be answered. It is true, I have seen all this long ago, but not in the manner or depth as now; for *Jesus* spoke it to my soul, in the power of *faith*. Glory be to thee, my Lord! I have prayed much for this faith for a week past, and have now another proof of thy *faithfulness*. O let my soul lie in the dust before thee, thou faithful loving God. I rode home in solid peace.

Sunday, 27th. I had a gracious time with the family at eight, and though rather poorly in body, I walked to *Morley*. My soul abode in the presence of God all day—dear sister Bosanquet, and I spoke to the people at seven. We had a solemn time.

Wednesday, 30. I rose at five, a little better in body Glory be to thee my soul desires to do thy will always while we were talking of unprofitable conversation, siste Bosanquet said when we were not led to converse profitably we might abide in silent love, the observation brought with it a fresh spring of life into my soul. We had a very good meeting at seven,—in speaking upon *faith*, a sweet powe came down amongst us; my heart was so filled at times I could not contain without saying, almost aloud while other prayed, glory be to God the blessing descends; and as I did this, I felt it more and more.

Good-Friday, April 1. On this memorable morning I rose a little after four. After a prayer, I read over the passion of my suffering Lord.—Sister B. and brother T went to Leeds to the sacrament, so that I had to hold the meeting alone, but found my Lord more present than I expected We had a solemn time. I rode to Birstal and visited S. P. and M. Nelson; my soul was at liberty. We had a lively meeting at seven to close this solemn day. Glory be to my dying, rising Lord.

Sunday, 3rd. I met the young women at Leeds in band, at five o'clock, and had a good meeting, and was much profited by hearing J. N. at seven. As soon as I went to the sacrament I found a prayer put into my soul that my Lord would give me less sensibility for the sufferings of dumb creatures,—and give me more love and pity for all sinners. While I prayed, my soul was melted into tenderness before the Lord, and he so graciously revealed his loving presence, that I was as it were lost in his embraces, I think I never felt such a nearness to my Lord before nor such love to sinners, nor so deeply sensible of his loving powerful presence as now; while all within me called my Jesus king, I renewed my covenant with him, giving my whole body, spirit, soul afresh to him. O my Lord keep me thine for ever.

"Unto thee betrothed in love,
Ever faithful let me prove."

After dinner I prayed at Mr. Smith's, and my soul was again penetrated with love to Jesus. O how sweet it is to love, and live near to him! My God is my all, and I shall soon be with *him*, who is now with *me*. All this day my soul drank of those rivers of pleasure that flow at his right hand.

Wednesday, 6th. We had a lively prayer meeting at five, a good band meeting at ten, and another at two; at five, Mrs. C. walked with me to Beeston; at seven, the house was full of people, and they obliged me to get into their little desk. I had great liberty in speaking, and felt my Lord exceeding precious. D. C. was much blest. Glory be to God.

* * * *

Wednesday, 13th. I awoke about four, as I generally do, I prayed and praised alternately till near five, then I rose and poured out my soul to God, and a solemn, peaceful, sweet time it was. I sung, and read, and prayed with the family, in much union with my Lord; my peace flowed as a river. After, I had a close band with J. B. our Lord was very present with us. From something which dear sister Bosanquet said, I had a divine conviction, deeper than ever of the necessity of the *will embracing* the greatest suffering that can possibly come from any quarter, and leaving it to our Lord whether to send such a trial or *not*, believing he will either prevent it from coming, or give grace to bear it with perfect resignation. Indeed I cannot put into words what my Lord at this time shewed me. O let my silence speak thy praise. My soul has grown exceedingly in the divine life within the last three or four weeks.

Tuesday, 19th. I rose between five and six, and set out with sister B. and brother T. to meet my dear Father in the gospel Mr. Wesley, at High-Town. We had a long, cold ride, but heard a profitable discourse. I was much melted with the first words Mr. W. spoke, which were "glory be to thee O Lord," as also to see my Rev.

Father look so well. I felt in his first prayer my soul sunk into its centre, from which it had been a little drawn by outward things. It was a good time, as also at Daw-Green.

Wednesday, 20th. I rose at half past four, and was much blest in hearing Mr. Wesley explain the spirit of promise with which we were sealed after we believed. And I had a good time afterwards at Birkenshaw, with some simple souls. *Thursday*, we were favoured and honoured with the company of Mr. Wesley. I found it a profitable time. At ten Mr. W. preached a very profitable discourse from "*be not afraid, only believe.*" Many were much blest. N. T. and I rode in Mr. Wesley's chaise to Bradford, and he went on horse-back to Pudsey. Our Rev. Father gave us a very wise and profitable discourse at Bradford, and spoke very sweetly of that intuitive or divine knowledge, by which our Lord teaches and leads his children. O that I may be ever lead and taught thereby.

Friday, 29th. Mr. Wesley gave us a blessed discourse at five. I had a profitable time with him in the forenoon.

Saturday, 30th. Mr. Wesley answered the great inquiry, why the pure gospel has done no more good in the world? 1st. Because so many don't believe it. 2nd. Because many believe only a part, and disbelieve the sanctifying power of the Spirit, they "*grieve the holy Spirit of God.*" Those words, "*for we know but in part*" were his text. Mr. W. met the select band, several prayed; I was drawn so to do, and was obedient.

Sunday, May 1st. We rose a little after four, had a very good time with our dearly beloved Father. I found great simplicity and liberty in prayer. T. P. came and told me after, he had not had such a time for many years. We had a very profitable time at breakfast. It was a sweet sermon at eight; but all the people could not get in. Mr. Wesley and *all of us* went to church, and dined at Mr. E's. Mr. Wesley preached at one, to a vast congregation at J. N's. door, and at Leeds at five, to a great multitude,—a good

time it was. He met the Society afterwards very profitably. He told the Society, that whosoever spake against *those* that were *simple witnesses* of *perfect love*, spake against those, who were as *dear to him* as the *apple of his eye!*

Wednesday, 11th. I was grieved for not rising sooner than half past five; but still feel myself very poorly and feverish. I have reason to be thankful in finding my spirit so free from temptation, or any anxious thoughts. But still am waiting for a divine conviction that it is the will of my Lord that I should go to Whitby: for "I would not take a step in life without a look from thee." While reading to-day, I found my mind much drawn in prayer to offer myself afresh, wholly and freely to my God, who made my soul like melting wax before him, enabling me to trust him for all things, assuring me I should publish with my latest breath, "his love and guardian care!" O! I find a sweet rest in living the present moment. My faith increases daily. I have no fears, blessed be thy dear name. We had a very good meeting at seven.

Friday, 13th. I lay till eight, my head was so poorly; when I rose I was better than I had been for ten days past, and had been dreaming of meeting with a few friends, where the power and presence of God were so revealed, that my soul, and others, trembled before him, and so I awoke. Blessed be my Lord, that he does make my very dreams devout. I very seldom if ever, have any sinful dreams. O thou that art the joy of angels and the delight of thy saints, silence must indeed speak thy praises! When I survey thy manifold mercies, with which I am surrounded day and night.

* * * *

Sunday, June 5th, I heard three gentle raps at the chamber door, (as I thought,) at which I rose and looked at my watch, which was a quarter past four. I praised my Lord for waking me, for nobody else had knocked,—my soul was much refreshed at five. At eight we met again before we went to church. I gleaned up all the time to spend

with Miss R. and it was much for the comfort of *her soul*. We had a melting time together before the first preaching, and was very happy with friends before the second preaching, after which, I began a select band, and in the evening I had a good time. I read and spoke to them from the 20th Chapter of Chronicles, 2nd Verse, may they believe and be established.

Wednesday, 15th. I met the family at six, and read to them the 5th Chapter of Thessalonians, and exhorted them to walk according to that blessed rule; that the God of peace might sanctify them wholly, and preserve their body and soul *blameless* to the coming of our Lord Jesus Christ, and while praying my Lord to go with a poor worthless worm, I was sweetly affected and melted into gracious tears, by the sight of my own *insignificancy*, and while telling my Lord he knew I had no abilities to depend upon; I had no wisdom, learning, memory, or grace to trust in; only a simple looking to, and hanging upon himself alone, this was all my fitness for labouring for him! He was pleased to answer in my soul in these words, "*Lo I am with thee*," which greatly humbled and strengthened my confidence in HIM! Bless the Lord O my soul, and all that is within me praise his holy name, who sets thy feet upon the rock, and orders all thy goings.—I was led to make some observations upon myself, viz. that when I am much employed among the people of God, I forget myself, in general, and can see and speak of nothing but the Saviour! His mercy, love, goodness, glory, and willingness to save sinners, &c. But when retired from the multitude, I see myself, my unworthiness, littleness, manifold infirmities, and am astonished at *myself*,—but more at the goodness and condescension of my God, in uniting himself to such a poor mean worm. Lord humble me into the dust before thee.

York, Tuesday 28th. I rose at four, had a solemn walk, and met the people at five, and found it a very *good time*, after which I had a very profitable season in prayer alone, and found therein sweet union with my Lord. O that my every breath may be praise. I have been much

drawn out in prayer for blessings on myself and others.—I feel a sweet, solemn, pleasing expectation of seeing my dear honoured Father, Mr. Wesley. Lord unite our hearts closer to thyself. Glory be to thy name, I find no *union* with *any creature*, but what brings me *nearer to thee.*

Whitby, Saturday, July 2nd. Mr. Wesley preached a good sermon at five, and breakfasted with us at J. T.'s after which I was favoured with more than an hour's conversation and prayer with him, which was very profitable. I felt much affected while he prayed, that I might always be taught and led by the unction from the holy One; and I was much blest while praying for *him* and *other friends.* We all dined at B. Bank's,—and drank tea with sister Woodhouse. Mr. W. preached at one o'clock, and A. M. who was much blest two or three days before, could then boldly declare that the blood of Jesus cleanseth from all sin!

Whitby, Sunday, July 3rd. Mr. Wesley administered the sacrament to all the Society at five, and preached at eight,—we went to church at ten, and received the sacrament there again. I rejoiced to see the simplicity and humility of Mr Wesley.—He met the select band at two, went to church afterward, and at five preached in the market-place. After which we had a lovefeast.

Monday, 4th. Mr. Wesley preached at five. I rode in chaise with him to Robin Hood's Bay, about five miles from Whitby; and from thence I had a very comfortable ride to Scarborough with Mr. Wesley, and many friends in company.—I found it good to be there in the evening. Glory be to God.

"My every weak, though good design
O'er rule, or change, as seems thee meet."

Scarborough, Tuesday, 5th. An excellent sermon did Mr Wesley preach at five, from *leaving the first principles of the doctrine of Christ*; *let us go on to perfection.* I had a peaceful day, and a time never to be forgotten in

prayer and conversation. In the evening my dear Father in the gospel preached such a sermon as I have seldom heard, from "*strait is the gate and narrow is the way that leadeth unto life &c.*" I was much affected in hearing, but more so in the Society meeting; my soul and body were as though they would have separated, all with the *power of God*, and thankfulness for his *precious word.* O that it may be engraven on *my heart* as with the point of a diamond! My soul was very solemn all the evening, though we had many to supper at Mrs. B's. I have been so favoured as to be with Mr. Wesley at every meal since Friday.

Wednesday, 6th. Mr. Wesley preached at five, and left us after breakfast,—we had a profitable time, and a friendly parting. Lord thou only knowest *when* and *where* we may meet again! I spoke to Betty before Mr. Wesley, wishing her to let me go freely as I had appointed a meeting that evening, and believed it right to go, especially as several friends had stayed all night to go with me.—I had a good ride to B. and came exactly at the time appointed. I had a good meeting *in a field*, and then rode to the Bay; and slept in peace.

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Thursday, 21st. I rose at four, had a good meeting at five, and a very solemn time with my Lord alone,—was deeply penetrated with his presence. I believe I felt the effect of my friends' prayers, and found many of them laid much on my heart to pray for; with tears of love my Lord shewed me; he was here with me according to his promise. I had a comfortable ride to E. and a good meeting with a house full of people, who came from all parts round about.

Friday, 22nd. I rose at half past four, met the people at five, and wrote till noon; found my soul sweetly peaceful all day. Glory be to God. I had a very good meeting this evening, and very many people. My heart was much enlarged in love to them, and many hearts seem much drawn towards me. After the meeting our Lord poured

out HIS spirit of love and power, insomuch that some were much affected, and one woman overpowered with the goodness of God, fell down on her knees before him!—Many people seem stirred up and much affected here. Lord how is it that thou givest me such favour in the eyes of this people; they are ready to do me all kind offices. Glory be given to my God! My mind is quiet free, and at *liberty every where.* O how shall I praise thee.

Guisborough, Sunday, 24th. I spent an hour at five, with as many as could come,—had a very solemn meeting at the preaching house, at half past eight; I believed it would be a good time, and so it was. The people came from many places round about. By one o'clock, four or five hundred were gathered together, with whom I had a very solemn time, and much of the presence of God, I met the class at five, and held another public meeting at seven,—there were more present than before. I am astonished at the strength of body my Lord gives me; I ascribe it all to him.

Monday, 25th. I had a crowded preaching house at five, to the great surprise of the people, who never saw half so many there before; but what was more to me, my Jesus was very present. I had a good time *in prayer* with some friends, and a peaceful ride to Newton; and to my great surprise, as soon as I began to speak, the power of God descended upon me in an uncommon manner, and I had such a meeting as I can never forget. Glory be to my God! Heaven was indeed open to my soul, and the people were much affected. It was a time of refreshing from the presence of the Lord; we met in a barn, and much people were present. Just before I begun those sweet words darted into my mind. "*How beautiful upon the mountain are the feet of him that bringeth good tidings, that publisheth peace.*" I could have spoken and prayed all night.

Tuesday, 26th. I had a good time at five, then rode to Stokesley, and found my Lord present with me. My friends were very glad to see me, after repeated invitations.

I prayed for a suitable portion, and opened on a swee promise, John, xiv. 14.

Tuesday, August, 2nd. I had a very good time at five and many people, while I read and spoke from Psalm lxvi I was astonished at myself that I could pray and talk as did, in the presence of two travelling preachers, Mr. O and Mr. B.

Friday, 5th. I had a good meeting at five, and m peace flowed as a river, while visiting the people with siste Brammah. I rode to Potto with Mr. O.—he desired m to give an exhortation when he had done, he preached ver lively, and I found much liberty, at which I wondered an praised God.

Monday, 8th. I met the people at five. Messrs. O and T. (travelling preachers,) told me they would be m simple hearers. I found it a very good time. O my Lor how good thou art! I find that promise fulfilled, "*m grace is sufficient for thee.*" I always find it good to fol low the leadings of God's Spirit.

Bransdale, Tuesday, 9th. I had a refreshing time a five, as it generally is to me. I rode to this place over suc moors as I never saw before,—these hills have an awfu appearance to me. My soul was much affected whil writing to dear Mr. Wesley. I have in this last letter fro him, and in several other things lately, had reason to say the Lord gives me all I ask. I had a very good meetin here, and many were very much affected.

Hightom-Dale, Wednesday, 10th. I had a swee melting time at five, though but few people, as they ar much scattered about, and the roads are very bad. I wonde how they got home last night, through the rain and in th dark.—At half past seven we had an extraordinary goo meeting here; I hope never to forget it.

Thursday, 11th. I met the people at five, rode t

Gillimoor,—had a meeting at two, and a very uncommon one it was. My Lord was very present, and the people much affected. I believe the Lord by his Spirit touched many hearts. I then met the Band, and afterwards rode to *Lestingham*,—a good meeting at seven with a house crowded with people, but I was so hoarse I could scarcely be heard, yet I met the class afterwards, being desirous to animate the young people.

Friday. 12th. I had scarcely any voice to speak to the people at five, but was willing to do my best to encourage the new converts. After breakfast I rode over some large black moors, about sixteen miles to Bilsdale, but my Lord made it very easy; I had company with me, and we dined at a pious friend's by the way. Just before the meeting at seven, I was so tired and poorly, that I was more fit to go to bed than stand before the people.—I prayed my Lord to shew forth his strength in my weakness, for there was much people coming.

While I was praying it came to my mind to tell them of the *death* of a young gentleman, and of the happy deaths of several young women. Seeing many young women there, I did so, which lengthened the meeting two hours, but had a good effect. It was a profitable time, and my soul praised God for an answer to prayer.

Sunday, 14th. I met a few people at five, and heard Mr. T. at eight. At two, I found the preaching house full of people, and my voice better at the end than at the beginning. I had a gracious time, was very sensible of the presence of God, and many were much blest. I had a crowded house at seven,—Jesus was present. I was told that a butcher, who was a very wicked man, was much affected, and wept and trembled much. Lord have mercy upon his poor soul. I rode to Robert Moon's, praising God for his goodness.

Northallerton, Wednesday, 17th. Glory be to God, my voice is nearly as well as formerly. O that I may be

careful for nothing but to please God, and do his will and work, I had a good meeting at seven:—many souls were gathered together.

D——, Thursday, 18th. I had a good meeting at five,—many were blest. I met the class afterwards. I felt much liberty to speak faithfully to them, and in love, and they took it very kindly; so that I came away with a sense of God on my mind. O that I may live only for thee, nor fear any creature.

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Friday, 26th. There were more than one hundred persons at the preaching house this morning, at five, and Jesus was present with us; blessed be his name. I spent an hour afterwards with the Society. *Lord give me wisdom rightly to advise all them that come to consult me! and give me faithfulness to thee and to them.* I spoke very closely at seven, but did not feel such liberty as I generally have.

Sunday, 28th. I had a good time at five. There were as many as generally attend,—though thus early, and with only a few hours notice. I read and explained Psalm xix. and xx. We met again at eight; I read *Isaiah* lviii. It was a good time. I was blest in hearing the first lesson read at church, so I read it again at one o'clock, to a house full of people, and found it spirit and life to my soul, and have cause to believe it was so to many. It was xix. 2. Kings. After tea, we had a select band, with some young men that had come twenty miles, several came six miles, and some ten. I found my Lord very present at six; the house full of people. The Lord was present at every meeting. O what a mercy it is to have a single aim at pleasing God in all things.

> "With thee conversing I forget
> All time, and toil, and care;
> Labour is rest, and pain is sweet,
> If thou my God art here."

Monday, 29th. I had an uncommon good meeting

at five. My soul and body were all alive, and the light of eternity, shone bright upon my heart, while with my tongue I told the people how great things our Lord hath promised. Jesus was very present at seven in the evening.—I was much affected while praying for all God's messengers, that the Lord may support them in all their labours and trials. I never felt so much for preachers in general as I have done lately; surely none but God can preserve them.—I observed two things in reading the iv. John; 1st. That our Lord when the people of Sychar besought him, he abode with them two days. 2nd, That Jesus did not shun, or refuse to do *real good*, though evil minded persons might put a very improper construction upon his method or manner of of doing it, viz. in sitting and talking with the women alone.

Sunday, September 4th. I awoke between four and five, with some sweet words upon my mind. I believed I should have a good day; my gracious Lord has not disappointed me. I had a good time at five, and eight, and rode to N——, where I had a precious time indeed. O how present was my Saviour,—there were many people though it rained very hard, so that we were watered without and *within*; for we were obliged to be in the field, as no house could contain the people. We had a solemn, sweet time in the evening, after the rain. My soul was sweetly penetrated with the divine presence. Indeed I am amazed at myself, and the goodness of my God, to think how I am surrounded and filled with the sensible presence of God, while talking to five or six hundred people.

> "Calm on tumults wheel I sit;
> 'Midst busy multitudes alone."

O my Lord! let my lot be cast among lively souls, for thou knowest I cannot bear deadness.

Monday, 5th. I awoke about three o'clock, and found the benefit of letting much air into the room while I slept, as also of standing in the open air last night. Surely nothing hurts my health so much as the want of fresh air

to speak in. I had a good meeting this morning at five, and a house full of people. I found it good to talk to the people in the evening, but the barn was so crowded, that many could profit little I fear; and many could not get in at all. So I promised to speak out of doors next night, if it were fair.—I met the Society afterwards.

Tuesday, 6th. Having slept so little the night before, I did not awake till one called me; but had a good meeting at five. I conversed with many friends to-day; one of which would fain have made me a present of a *diamond ring*, if I would wear it. I thanked her for her love, but said, *not if she would give me a thousand pounds to wear it.* At seven we went into the barn, thinking it would hold the people; but soon found it would not hold half of them. I went into the yard,—met the class afterwards.

Friday, 9th. I was very weak and poorly, but joined with those who kept intercession at twelve; and while praying alone, my spirit was deeply penetrated with an overwhelming sense of my Lord's goodness to me, in every place I had been in; in giving me a single eye to his glory wherever I went; and finding not the least spot of guilt on my conscience: we had a good meeting in the evening,—and a prayer meeting afterwards. Some said they were never so blest in their lives.

Saturday, 10th. I had a good meeting at five I had such a time in private prayer as I cannot describe, but my soul was melted from first to last into floods of tears, with the sight by faith of my Lord's love and mercy in blessing me all the years of my life, and taking me for his own, who am so unworthy of the least of his mercies. I was as deeply penetrated for my friends as myself,—for those in the house,—and for one whom I believe my Lord will give me,—to be wholly devoted to him. O my Lord fill my heart with prayer still, and

"Sink me to perfection's height,
The depth of humble love."

Sunday, 11th. This was a joyful morning indeed,—my soul was very happy, and dear Dolly told me before I left my room, that Jesus had given her a clear evidence of his pardoning love. We had a good meeting before we went to the preaching house, and a good meeting there. And at ten I had an extraordinary good meeting at Lazenby.

Monday, 12th. I had a very good meeting at five, at the preaching house, and then conversed and prayed with the young woman that was so distressed last night in bed; she said she had been greatly affected since she heard me on monday night. One man came three times before he could see me;—was much distressed about his soul. He thanked God with tears that he had ever seen my face. I met a packet of letters which had been sent to me from various quarters; had a good time in the evening; but could not speak much to sinners.

* * * *

Whitby. I had a very good time, and a house full of people. In the evening I went up to the top of the hill, *and was so sensible when praying alone, that I was doing my master's blessed will, in going among the people that no outward voice could have strengthened* the conviction. My spirit rests herein.—In the arms of divine love.

Tuesday, November 1st. I rose at half past four, and had a good time with the people at five, and a band afterwards. Lord help me to remember all that was then said.

Kirby, Sunday 13th. I rose at four and had a good meeting at five, and another at seven. I met the people at three.—I drank tea with Mr Lee; he told me I must speak to the people in the evening. I did so,—for all the time he had withdrawn, nor did he appear till I had begun. The house soon filled with people, till it was vastly crowded, I had a very good time. Glory be to God. I told them Mr. Lee would meet the Society; he did so, and we con-

tinued another hour. I believe the Lord had some particular design for good to some. I slept in peace, but was very poorly.

Monday, 14th. I rose at seven a little better, but poorly and peaceable. I spent most of the morning with Mr. Lee and friends. After dinner I rode to Hovingham, where my Lord sent me, unknown to myself; for I had left that night *free*, for, I knew not what, but for any particular thing I might meet with. Before seven, the people filled the house, and soon there were very many *without*. I felt God was present as soon as I began to speak, and all that were within were all attention. I told them I would meet them at six, though I intended to have had no meeting in the morning, being very unwell. Surely the fields are already white unto the harvest.

Stillington, Friday, 18th. I had a very peaceful day, and had a very extraordinary meeting in the evening;—was much blest in communion with God,—telling him of my former vows, &c. That if I had ten thousand hearts, I would give them all to thee! and now thou shewest me thou hast not forgot those prayers, though more than twenty years have past between! But by the great influence thou givest me over so *many* souls to persuade them to give thee all *their* hearts, thou wilt thus enable me to give thee *many* hearts,—and accept it of me as though they were *my own*. O how gracious, kind, and loving thou art! Let me never stir without my guide.

Sheriff Hutton, Sunday, 20th. I rose at five, and praised my God. The weather was very severe. I met the people at six, and met the class at nine,—and held a public meeting at ten.—I had a good time, and still a better at two,—and concluded the day with a prayer meeting. I have cause to praise the Lord, for bringing me hither; for his *presence* has been a paradise unto me.

York, Tuesday, November, 22nd. I rose before five, had a good meeting. Some came more than a mile, though

the snow is deep. I was pained to find that none in this City rise to meet together to worship God at five o'clock * I had a sweet sense of God before the people came, and had a good meeting. Glory be to thee O Lord! thou art with me here also.

Thursday, 31st I had a good meeting at half past five, and found the presence of my gracious Lord all the day. I called on Mary Bell (a quaker,) and conversed with another of their speakers. I was never more thankful that my lot was cast amongst the *methodists.* I had a good time and many serious people at eight, while I read and explained the properties of *love.*

* * * *

December, 31st. I have found this a profitable year to my soul, and praise thee my Lord for thy unbounded goodness to so *poor a worm.* I think I may say I have laboured for the salvation of precious souls, *this year* more than any single year of my life; but it hath been a *loving labour,* so that I have had less of the cross, or less painful feeling in it than ever since I have known what the cross of Christ means. Glory be to God.

Wednesday, January 4th, 1775. I rose at five, had a good morning, and sweetly peaceful all the day. Our Lord was exceedingly precious at the band. Some were blest as they never were before. My soul was filled with love and praise, so that I could hardly walk home. What would the *lions' den,* or *fiery furnace* be to love. But love has taken away the strength of my body,—many were much filled with love.

Sunday, 8th. I rose very peaceful, between five and six, and am just going forth in the name and strength of

* She does not mean that there were no individuals among the methodists, or that there were no public meeting among any other body of christians at five o'clock in the morning, in the City of York, *but that there was no public meeting among the methodists at that early hour.* ED.

my Lord. O let thy presence go with me; I believe thou wilt. I was much blest in the remembrance of the pilgrim's hymn, that a friend once gave me as a description of my christian character.

"Who would true valour see,
Let him come hither,
One here will faithful be,
Come winds, come weather;
There's no discouragement
Shall make him once relent
His first avow'd intent
To be a pilgrim."

I had a good day, and very sensibly found my Lord present, particularly in a meeting, wherein I was desired to tell my own experience.

Sunday, 22nd. I rose at six, and breathed my wishes to the skies, which was a blessing to me. We had a dirty ride to M——. I had a cross to take up, but choose to take it up rather than *another* should have one. Blessed be my Lord he made it very easy to me. And as soon as I began to speak to the people, the power of God descended. *I was as sure that I was employed by my Lord and doing his will, as of my own life.* I felt an uncommon liberty, and many were blessed. I rode with J. T. to M——, where we had another good meeting. The people wept like little children, and a great reasoner was *convinced.* Glory be to thee O Lord.

Monday, 23rd. I rose at half past four, and praised my God. I had a good meeting at seven, and wrote all the morning, and then rode to Middleton. I had a very good meeting at one. I rode through rain to Churwell, and had a very good meeting,—we had a house well filled.—O my Lord, do thou say to these souls, "*I am thy salvation.*"

Wednesday, 25th. I rose at five, and had a good solid meeting at six. I had a good time with the class, and a public meeting at eight. J. T. tells me there is such a

stir among the young people at Middleton, as there has not been for the last ten years.—Some were crying aloud for mercy.

Wednesday, 15th. I rose at half past five, about six, a hundred people were collected together, and I had a very lively time. I had a meeting at six in the evening, and had a very profitable band.

Tuesday, 28th. I rode to Little-Town, and found a large house crowded with people; I felt much love to their souls. I set down the names of eight to meet in class.

Halifax, Sunday, April 2nd. I rose at six, my spirit breathed after God. Brother B. preached a good sermon at eight. I went to church, and sacrament, and heard a lively discourse at one, and we had a good lovefeast,—many spoke, and I spoke also, and was much blessed; four prayed at the end, and a wrestling time it was. O what a blessing it is to pray much! I had a good meeting at seven,—a house full of people.

Monday, 3rd. My Lord awaked me at four, I found him present, and had a good meeting at five. I dined with the preachers at the Quarterly Meeting. Mrs. Taylor, and all of them were very kind. I found a pleasure in helping them all, and then retired. I had a good meeting in the evening and a house full of people; some that never came to a meeting before, and were well pleased. O that they may be truly *profited*, and my God glorified by them and me.

Tuesday, 4th. I rose at six. My soul was peaceful all day. I laboured much to profit *souls*, and draw them to Jesus, and some young creatures wished to live with me always! as do many wherever I go, so attracting is divine love. But Oh how soon the kindling ardour dies in many. I had a meeting with children, and then with the congregation, mostly unawakened persons. I found Jesus precious. Glory be to his dear name!

Wednesday, 5th. I had a good meeting at the preaching house at five. In the evening a large congregation. Jesus helped me to speak very solemnly and closely, from Matthew, v. which was impressed upon my mind during the first prayer. When I had done I met a class of twenty people.

Thursday, 6th. I had another good meeting at the preaching house at five, and near a hundred people present. I had a good afternoon, and two meetings in the evening, one at seven, and the other at eight. The house was crowded.

Friday, 7th. I felt much of the power of God resting upon me at the meeting at five, and had a good morning in writing. In the afternoon I visited a quaker, she was *simple*, and so was all about her,—it was hard work to keep up spiritual conversation; but my Lord never fails them that trust in him. Some of the company soon left, and others were pleased with us. A pretty young lady of eighteen, was so affected while I prayed, that she cried as if her heart would break, and continued to weep much, for some time after. I felt much for her soul:— Lord take her for thine. Let me follow her by my prayers.—I had a good meeting at seven, at a little house. I think I never found so much liberty from a few words before, as from those "*I am come that ye might have life &c.*"

Halifax, Sunday, 9th. I had a very good meeting at five,—many people, and another at nine. I went to church, and Mr. T. preached out of doors at one, to believe one thousand people! so our meetings have much increased the hearers. I met the band,—and had a house full at seven.

Monday, 10th. Mr. T. spoke very profitably at five. I met a band of young women that have found the Lord lately. My soul was overcome with thankfulness, and deeply penetrated with the loving presence of my God; we were all overwhelmed with tears of love while I prayed

I drank tea at an Inn, by desire of the people of the house, and had a good meeting at seven; the preaching house full of people; my soul exceedingly drawn out to desire the *resurrection* of the *dry bones* of Halifax. My spirit was sweetly peaceful. Glory be to thee my Lord.

Tuesday, 11th. I had another good meeting at five. O that all that is within me may praise thy holy name. I had a laborious day in talking to friends, to young people in particular, and not without some good effects. Miss B. wept much. I walked a mile out of town with several friends to see a quaker that had desired to see me; and soon found my Lord was there. She is a simple, lively woman, of an active spirit for God. O that they were all *such;* but I have not met with such another among *them*, Mary Bell excepted! I walked back and met the people at seven. The preaching house was fuller than last night—I found my Lord with me in the power of His Spirit, while I exhorted them to *add to their faith, courage &c.* A good time it was to my own soul. For ever blessed be thy name, thou God of truth.

Wednesday, 12th. My Lord was present again with me at five, and about eighty people present. I was fully employed all day for God. The wife of one of the clergymen drank tea where I did, and several strangers who were desirous of being in my company. I was sweetly peaceful, but my strength of body failed me; so that I thought I should have neither *voice* nor strength for the meeting. But I did not expect so many people, and sister Bosanquet had a meeting at the same time to mine, and last night two not far distant. But glory be to his dear name, who never fails those that trust in him, he gave me fresh strength while I exhorted the people to *bring forth much fruit, for herein is our Father glorified.* The house was so full that one might have walked on the people's heads.

Thursday, 13th. I had a very good meeting at five, though I felt much weakness of body. I afterward conversed and prayed with several, till my strength was quite

gone; but I was sweetly happy. I drank tea with several, the minister's wife met us again, and I had a good meeting in the preaching house, the number is still increasing. I spoke from "*who is this that cometh from Edom with died garments from Bozrah,*" and the power of our Lord was present to heal. Praise the Lord with every breath, let *all* things praise our Lord.

Friday, April 14th. At five this morning, we commemorated the sad memorable morn whereon our blessed Lord was crucified; and that it were the chief priests and rulers that took counsel together against him. But O my God, he dies for me! I had a very solemn time, and do find much love to, and hope for, many of these people, that they will live to glorify their dying Lord. O hasten the time for thy name's sake. Surely they are now a willing people, in this day of thy power; never was there such a stir among them before, as many say. I went to church and staid the sacrament. Many came to the watch night; a good time, and a full house we had, some that had not been seen there before; most stayed till after twelve o'clock at night.

* * * *

Friday, April 21st. I had a good meeting at five, and many people; I afterwards visited many people, both sick and well; and the people flock after me from house to house. After dinner (for I was not well enough to use any abstinence,) I walked to Bradford. I was very poorly from from having so much exercise the last week; yet I had a good meeting at eight, and a crowded house. Mrs. T. seems *now* mightily pleased with me. O Lord thy will be done; thy pleasure, thy peace is my soul's delight.

Sunday, 23rd. I had a very profitable meeting at five, and a house nearly full of people. At eight we had J. Hodgson's barn full of people, and they felt the presence of our Lord. I rode to Bradford, and met the select band, and heard William Shent, and at seven o'clock had the preaching house crowded with people of all sorts, *quakers*,

baptists, *church folks*, and *methodists*, with whom I had a good meeting, was very sensible of my Lord's presence, and felt my heart overflowed with pure divine love to their precious souls! My Jesus was precious all day, but my body was ready to faint for want of rest, but at night my peace flowed as a river.

"I am my Lord's and he is mine,
Our hands, and hearts, and passions join,
Nor let a motion, nor a word,
Nor thought arise to grieve my Lord.

Bradford, Monday, 24th. I laid to rest my weary body till seven, and am much refreshed; Jesus I bless thy precious name. In the afternoon I visited both the sick and well, and met a large company of people in the preaching house at seven, but not so many as last night, as many feared the galleries would give way. It was a good meeting to me, and to many. May all the glory be given to God, who is worthy.

Tuesday, 25th. I had a good meeting at five; Mr. H. thought there were two hundred present.—They desired me to visit two sick persons as soon as the meeting was over, and twenty or more followed. A number of persons followed to another house, which was soon filled; I had likewise another good meeting at the preaching house at seven, and met a lively class afterwards.—A woman called to me to go and visit a sick woman; I was so tired I thought I could not go, and promised to go next time, she told me the woman would be dead, and she had a great desire to see me; I felt I must go. As soon as she saw me, she said, I was afraid you would not come, and added, what must I do? How must my poor soul be saved? Can you tell me what I must do? I fear it is lost! I said, none but Jesus can save it, you must cry to him. They all wept around her; I felt my Jesus very present. I said can you believe *me*, if I were to tell you Jesus would pardon all your sins, and he will do it *now*, and make you fit for heaven. She cried out, O Lord grant it,- O do forgive

my sins. While I talked she said, O dear *I feel it*, I feel ease; glory be to God for ever; my poor soul is at ease! On sunday evening while I was standing up in the great preaching house, surrounded by upwards of *two thousand* souls, my good Lord, who never leaves those who trust in him, brought to my remembrance the timewherein he shewed me, that if I could talk to as many souls as could possibly hear me to the end of my life, it would be but a little handful compared with what the whole world contained, implying that those before me were but an handful, and that I need not fear them, and at the same time he gave me much love for *them all.* Glory be to thy name, O let the bread cast upon the waters be found after many days; but blessed be my Lord, some is found already, for several have joined in society, who were blessed in my meetings on sunday; some were set at liberty, and two were blessed with perfect love.

"My soul for ever shall record
The loving kindness of my Lord."

Tuesday, May 2nd. I arose at six, very poorly; I rode to Leeds, the air helped me. I had compassion on a young girl who had walked from Halifax; she put her mouth to the trough to drink with Prince; I took her up behind me, and persuaded her to seek Jesus; I hope she will. I had but few people at seven, as it had not been given out.

Thursday, 4th. I heard Mr. J. Pawson, itinerant preacher, at five, was very peaceful all the morning; I dined at Mr. Smith's, with Mr. Pawson and friends, he told me he had heard that I had meetings at the preaching house at Halifax and Bradford, and that they were filled with people, and said *I was very welcome to have my meetings at the preaching house in Leeds, if I pleased*, for which I thanked him. After the meeting at J. S's. Mrs. Clapham, Mrs. Pawson, and some others went with me to W. B's to have a meeting at eight, with the poor creatures in that neighbourhood, that never go to *any place of worship.* We had a house full of people, and many stood

at the door; we had a very good meeting. Glory be to God.

Saturday, 6th. I arose at six, and was convinced that much of my bodily weakness was for want of more sleep. Lord give me resolution to break through every hinderance, and go to rest earlier. I walked to Beeston, but was so poorly, having talked all the way, that I was afraid I should not be able to hold the meeting, and told them so when I began, but while I was praying, my Lord gave me fresh strength of body, my soul was sweetly peaceful, and we had a very profitable time. I was much blest while talking to a man as I walked back to Leeds.

Otley, June 14th. I met their little select band at five, and had a public meeting at seven; I went to church at one, and had a good lovefeast at five, which lasted till near eight; many spoke and my Lord opened my mouth also; I found it a good time. Glory be to God. I held a public meeting at eight.—I had a close conversation with J. B. I believe his heart is better than his head.

Wednesday, 17th. I met the people at five, in much weakness; I advised many that were unawakened to seek the Lord. They were very thankful, and came to the meeting at night. I spoke in much weakness, but desired the salvation of their souls. There were many people at the meeting at egiht, but seemed *dead* as the stones, yet very attentive.—Many had never been before.

Friday, 19th. I met the people at six, in much weakness of body, but I consider the way of the cross is the way to the crown, which helps me to take it up.—I had a pleasant ride with Mr. Popplewell and Miss Richie, they were going to Harewood; as soon as I came into the house, I felt my Lord very present, and found much liberty in talk- to the family, and had great liberty in the meeting. The school room would not hold one third of the people.

Saturday, 20th. I had the school room full of people at five, and a very good time I found it. Brother Jackson

fetched me to Pannal, and I had a very comfortable meeting with many simple people, and praised my God for the work he is doing among them.

Sunday, 21st. They had desired Mr. A. to give out *three meetings* for me, but I could not satisfy my mind to make the Lord's-day shorter than the rest. So I gave out a meeting for five, and had a good time with a few. I had an extraordinary good meeting at eight, in their little preaching house, then met the Society, and a melting time it was; I hope never to forget it; some were overpowered with the presence of God. I rode immediately to Killinghall, conversed with friends at dinner, prayed with them, and took a few minutes alone; I then met the people in a *close* or field, because half could not get into the house. I spoke to three or four women that disturbed us by talking on the other side of the hedge, and they were silent, so that we had a good meeting. I was desired to speak to the few that were joined there, but the house filled with people; I spent half an hour with them, and rode again to Pannal, in company with some friends on horseback. A friend wished me to call to see his mother, who is very bitter against God's people. They would have me drink tea with them. I talked to them, and the old woman behaved very well, but would not go to the meeting. I prayed and left them and met the people in a *close* again, because their preaching house would not hold the one half of the people. My soul was melted with compassion for the young.—I went into the house after, and many followed, so I sung and prayed again,—after supper I prayed with the family and went to rest, and slept sweetly till four o'clock. Glory be to my Lord, this has been a sweet day to my soul, both of *labour and love to God and man.* I feel great thankfulness to find the people so simple and lively, because sister Bosanquet, brother Taylor, and myself were the first that ever had meetings among them. Some of those meetings I have reason to remember, though some years past.

* * * *

Monday, June 5th, 1775. I waked just at four, with the bright eye of the sun shining upon me. I met the people at five, but could hardly get breath to speak. I met the class after speaking to a barn full of people at two,—and had another meeting in the barn at seven.

Tuesday, 6th. We had a good meeting at five. In riding to Staincross the heat of the sun made my head bad indeed,—so that I was very sick at dinner, and constrained to rest till the lovefeast, which began in half an hour,—many simple people there were. I could not forbear speaking much of the goodness of God, ill as I was. Many were much blest, and said, it was the best lovefeast they were ever at. I went home with Mr. and Mrs. Townsend, and went to bed at seven o'clock, being in a burning fever, and my head very bad; but my spirit sweetly peaceful, and praising my gracious Lord, who had given me such a comfortable place to rest in. Glory, honour, praise, and power be unto the Lamb for ever. Jesus Christ is my Redeemer; hallelujah! yea, he is my God and my all!

Tuesday, May 23, 1776. I have enjoyed some sweet, solemn seasons lately. I see myself encompassed with mercies, which sink me into the dust, while I am lost in the praises of my God. I have been thinking, if my Lord should call me to die for his truth; to be a martyr would be a high honour conferred upon a worm, of which I am not worthy; nor have I grace enough to choose it; but I can trust him for all he requires. Glory for ever be given to his adorable name, I have sat under his shadow with great delight, while writing to dear B. R. My soul has been dissolved in divine love.

September, 23rd. I met a few persons at five; and afterwards had a very extraordinary time from eleven to twelve, alone with Jesus.—My soul was melted into gracious tears, while all within me praised his holy name; I told him all my heart, and he soon answered some of my prayers; tears of love overflowed my eyes, and these words were sweetly brought to my mind;

"Come saints and drop a tear or two,
On the dear bosom of your God!"

As soon as I arose from my knees those precious words were applied with power to my heart;

"God is my all sufficient *good*,
My *portion* and my *choice*;
In him my vast desires are fil'd,
And all my powers rejoice."

Thursday, October 14th. I had a blessed meeting at six, and afterwards a good time in band, with the married women. I spent a comfortable afternoon with the loving people at ——, and met a house full at six; it was such a meeting as several of them never enjoyed before. I have not often had such an one; my Lord so poured on me the spirit of prayer, as I know not how to describe. I thought I could have died for sinners, my God put such a desire into my heart for their salvation; most of them were much affected. Hundreds of tears were shed, and the cries of many ascended up before our Lord. Several were more deeply awakened than they had ever been before, and some filled with hope of his near approach. The powerful presence of Jehovah filled the house. O! how shall a worm adore thee? Thou hast taught me to give all the glory of thy grace to thee, my God, and my all.

Wednesday, December 31st, 1777. Glory be unto thee, my Lord, who hast brought thy poor helpless creature to the end of another year. How shall I thank thee for all thy multiplied mercies! I have not improved either my time or talents, as I wish I had, nor profited by my mercies as I ought to have done; yet, blessed be my gracious Father, I have great cause to be thankful on many accounts. I have lived, (adored be my kind Saviour,) a life of heaven upon earth, and made some use of my time and multiplied mercies. If I know myself, my one desire has been to glorify my Lord, in thought, word, and deed, and to serve his dear children; in doing which I have many times taken up my cross, many ways; some of which can only be

known to my Saviour. My strength I ascribe unto thee, my Lord God. Thou hast enabled me, from the first of last January to the fourth of this month, (December,) *to ride nine hundred and sixty miles, to keep two hundred and twenty public meetings, at many of which some hundreds of precious souls were present, about six hundred private meetings, and to write a hundred and sixteen letters,* many of them long ones; besides many, many conversations with souls in private, the effect of which will, I trust, be "*as bread cast upon the waters.*" All glory be unto him who has strengthened his poor worm. Since the 4th, I have employed myself chiefly in retirement, and in assisting the little flock at Whitby.

Soon after this period Mrs. Crosby wrote the following letters to Miss Woodhouse * of Whitby.

Cross Hall, Feb. 19, 1778.

My dear Polly,

You are often in my mind, as I much desire your prosperity. I had some expectation of a letter from you before now, but I suppose you are backward in writing; but my dear, answer me now, and tell me simply how you go on. If you should grow slack, it would grieve me much, for I hope you, and the few young people that are joined to the Lord in Whitby, are the first fruits of a glorious harvest that shall be ere long. O Polly! look up, salvation cometh all from above; and do you draw down blessings from the Lord, by earnest, constant prayer. Jesus loves you, do not you grieve him; but pray for the spirit of obedience, because, "*obedient love, is present heaven.*" Be diligent my dear, that you may be found of him in peace, and without spot at his appearing. Should our

* Mary Woodhouse, now Mrs. Holder, who has been a honoured instrument in the hand of God, to the salvation of very many souls. See an account of her religious experience, and travels, in the first Volume of Biographical Sketches of Holy Women, page 100. Ed.

Lord see good to call you in your youth, as he does many, I pray God that your end may be like one at Leeds, who died a little while ago in sweet peace; her last words were.

Tho' nature's strength decay;
And earth and hell withstand:
To Canaan's bounds I urge my way
At his command:
The watery deep I pass, *with Jesus in my view*,

And so she closed her eyes, to open them in endless day; having done with the howling wilderness; after an illness of about three years, aged nineteen. O my dear love! I entreat you, be ye also ready; for you know not in what hour your Lord will come. But should you live to be old, may you not only be full of days, but satisfied with his goodness, and full with the blessings of the Lord. I know you will say, amen; but that is not enough, you must *strive, run, wrestle, believe, love, and obey*. So shall you be happy in life, but more so in death, which will be completed throughout the countless ages of eternity. Tell me very soon my dear, do you daily believe in Jesus! and are you following after holiness? do you find nearness to God in prayer? is Jesus the altogether lovely in your esteem? or say what hinders. My soul overflows with love to you, and all those precious souls that love the bleeding Lamb. Remember me in christian love to all the young people.

I am, my dear Polly,

Your's affectionately in Jesus,

S. CROSBY.

March 21, 1778.

My dear Polly,

I do not forget you my dear love, though I had hardly time to take leave of you on monday, I bear you on my heart; and pray that you may ever be a wise virgin,

having the precious oil of faith, and love in your lamp; keep it well trimmed, that the light may shine clear in holy obedience; being always ready to go forth to meet the heavenly bridegroom. Give my kind love to the few who meet on Wednesday night; tell them all to be simple and to cleave to him, that loves them more than his own life; and waits to bless them more abundantly. God grant that you may altogether be five wise virgins. I shall give out to-morrow for B. R. to be at Guisborough! Sunday the 29th, at one o'clock; he must be sure not to disappoint them. J. R. will tell you how we have gone on here. Glory be to our God; yesterday was one of the days of the son of man; but I cannot now tell you what I felt; but it was love, heaven, and God. Glory, glory, be to his dear and adorable name! We laid hold on God with faith's strong arm and felt him our eternal life.—Farewell my dear, in him we love.

I am,

Your's affectionately,

S. CROSBY.

* * * *

April 23rd, 1778. (She writes,) O! how good thou art, my Lord, thus to bless an helpless worm! While praying alone my spirit was overwhelmed with the divine presence; my soul melted within me with love to my Lord, and very fervent desires for the salvation of precious souls, especially the souls I had lately been called to speak to in five or six places. Sure I am that prayer, and those tears, cannot remain unanswered. It seemed as though I could not live, if Jesus did not save sinners. Several very dear friends were much on my mind, for whom I poured out my very soul before God. I had a solemn, happy day, and in the evening a good meeting with many attentive people, to whom I spoke a little, from the xxiii. Psalm.

Saturday, May 9th. Glory be unto my Lord, who has taken me into his banqueting house, and his banner over me has been love. I abode on my knees an hour and a half, and was penetrated with the divine presence, while all my soul seemed dissolved in love. O! how precious was my Jesus; I felt I loved him above all his creatures, though he poured much love into my heart for my friends also, and for all his creatures. How good is God! Words are too mean to speak thy worth; let silence praise thee for the mercy this day manifested towards the most unworthy.

Several very edifying letters which were written, or received by Mrs. C. will now be presented to the reader.

From Mrs. Crosby to Miss Woodhouse.

Hagget, July 9, 1778.

My dear Polly.

I hope my dear is still forgetting the things behind and looking upwards, and pressing forwards, keeping the glorious prize in view! Go on and prosper, courage your captain cries; who all your toils foreknew, &c. Sufferings lead to the crown. I was thankful to hear from you, and would have written sooner, but for many engagements. I suppose J. S. gave you a letter, by which you would see I had not forgot you; and I hope thou wilt never forget Jesus, and for his sake remember me, I would tell you how I have been detained at Bridlington; *I have been amazed indeed; but it is the Lord, who will send by whom he will send.* It seems a moment of mercy, a time of love to the people at Bridlington. Glory be to God! The dew drops have fallen upon them; but it appears as if a shower was coming down. Dear Mr. R. and many tell me, I must return to them after Conference. Mr. R. is as simple as a little child; and greatly delighted to see his people prosper; they sincerely love and cleave to me. I feared to go among them, and felt their burden heavy at first; but a circulated flame has descended, and so

stirred up, and simple they are, as you can hardly conceive. Here is a blessed prospect of a spreading work; some young men are exceeding lively; some young gentlewomen, and I hope some children have a desire, they weep much; some boys have great convictions, and strong desires. I hope B. grows more serious; and all the young people that meet in your class; my kind love to them all. My soul greatly rejoices to see the spreading flame, and loves the people much. I see as Mr. R. observes it is right to work when God works. I stand and admire his outstretched arm. Much more could I say about these and others where I have been, but time will not permit, I have much work lays before me, and shall hardly get home to be restored before the Conference. Blessed be my Lord I am well, but very much fatigued at present! but labour is rest, &c. O my dear love, what a God do we serve; how great, how good, how kind he is, may we be more faithful to him. My soul is sweetly staid upon him, and every moment peaceful. Glory, glory, be to my Lord for ever! I still say Jesus only shall be my theme; my soul shall live and die wrapt up in him. I often think of many in Whitby, and believe they do not forget me, I shall be glad to see you all, when it is the will and order of Providence. I hope for letters from friends when B. R. comes to Conference. I hope you go simply forward my dear, not reasoning with satan, nor looking at creatures, but believing, and loving, and doing all the good you can. May our precious Jesus bless thee with more abundant life.

I am, my dear Polly,

Your's affectionately

S. CROSBY.

The following is part of a letter she wrote to Mr. George Hawn, then a Travelling Preacher stationed in the Derby Circuit, and who died soon after at Derby, and is interred in one of the church yards there. He was a young man of promising abilities, deep piety, and extensive usefulness.

Cross Hall, April 26, 1780.

At my return from Halifax, I met with my good friend's truly simple letter, with which I was well pleased. Notwithstanding all your complaints, I do charitably hope you have been gaining some strength, though, (as you observe) you are surrounded with trials, which you before knew little about. Fear not, only believe! cast not away your confidence, which hath great recompence of reward. Now learn experience by the things you have suffered—the insufficiency of men, or of books to establish your soul in abiding peace. "Verily" saith the Lord, "if ye will not believe ye shall not be established." I rejoice in your determination to go on in the simple path, to be any thing or nothing: this is the way to true rest. I notice all you say about preachers and people, and advise my dear friend to bear and suffer, say as little as you can to any; but of Him whose love is for ever new. I think you have only lost the dross through your trials, and trust you will be brought out of the fire, as gold that is purified. Certainly you are not to expect a greater perfection than can be obtained, but it is your privilege to "rejoice evermore, pray without ceasing, and in every thing give thanks." But if any man lack wisdom, let him ask of God." As I trust you do, who will give liberally the wisdom which sits by his throne, and which is 1st. pure, 2nd. peaceable, and 3rd. easy to be entreated." O what a blessing it is to be child-like and teachable! Many need no more than they have to make them truly great, (as one observes) but to think themselves little. Sink down my soul, lie level with the dust. We truly rise by sinking. Glory be to my Lord! I find him to be the life-giving word, my present and eternal portion. You inquire about my coming. I have written to Mrs. Dobbinson to that effect, she will tell you. God bless you, and make your peace to flow like Jordan's swelling stream. Do all you can for God; and remember me before the gracious throne,

Your unworthy friend in Divine bonds,

S. CROSBY.

From Mr. Wesley to Mrs. Crosby.

London, November 7, 1784.

My Dear Sister,

To those who know the world hardly any thing that is wrong or foolish in it appears strange. Otherwise we should have thought it strange that so good a woman should take such a step. One would not have expected her to marry at all, at least none but an eminent christian. I am more and more inclined to think, that there are none living so established, but that they may possibly fall.

The case of Hetty Rogers was widely different. I know more of it (beginning, middle, and ending,) than most people in England, and I am clear, that first to last she acted in all good conscience towards God and man. As things stood, it was not a sin for her to marry, but a duty: and to marry whom she did. And never was any one woman so owned of God in Dublin, as she has been already.

T. Brisco, I am persuaded, will do some good. But his wife will do much more, if you encourage her, and strengthen her hands. I am glad N. Tripp's breast keeps easy. That was almost as much as one can expect. I think she had tried the quicksilver and Ague Sulphurate. Peace be with all your Spirits.

I am my dear Sister,

Your affectionate Brother,

J. WESLEY.

From Mrs. Crosby to Mrs. Holder.

Kirkstall-Forge, June 20, 1790.

My Dear Sister,

How thankful I was and am, to know that you

not only stand fast in the Lord, but are taking up your cross, that you may follow the Lamb, whithersoever he goeth. "One cross, one glory, and one crown."

Our reverend and dear Father's direction to me used to be; "Do all you can for God." I believe it would be the same to you, because Moses like Mr. Wesley, would say, "Oh that all the Lord's people were Prophets."

Where we know we have the Lord's approbation, we should stand like the beaten anvil to the stroke; or lie in his hands, as clay in the hands of the potter. Through evil report, and good, we pass, but all things worketh together for good, to them that love God.

I trust my dear, that your dear husband and you will steadily press forward, in the narrow path, into which our dear Lord hath brought you; remembering his blessed word; viz. "One of you shall chase a thousand, and two of you shall put ten thousand to flight." Fear not, only believe, which though you, it is well to have the pure mind stirred up by way of remembrance.

Speak and act, as the spirit gives liberty and utterance; fear not the face of man, but with humble confidence, trust in the Lord; looking unto him who is able, and willing to save to the uttermost, all that come unto God by him.

In waiting upon the Lord, we renew our strength; how sweetly fulfilled was this by the blessed manifestation given you, although you understood not the Mank's Language. Oh, how great is his goodness, and how great is his beauty. If we should not love, and adore the great and glorious Jehovah, surely the very stones would cry out against us. Yea, but we will, we do love the altogether lovely, and cry "sinners you may love him too." Lord in mercy look upon them.

I also my dear friend, hope for an interview with

ou, when God so orders it; and believe it will be for ɔod. Tell them, we rest in his providential order; feel- ıg the blessing of being disposed of by our Lord, and not ft in our own hands, for our greatest crosses, (which we ıould not choose) are designed for our greatest good. y dear friend Tripp, unites with me in the best love to ɔu both, she is but in a weak state of health, but has ɔen much worse, yet sweetly resigned, and earnestly ɛsiring a greater meetness for the glory which shall shortly ɛ revealed. As to myself, I have often much pain to bour with, the consequence of increasing years: and uch labour too, in constantly meeting three classes and ınds; visiting the sick, and well, and other employ- ents: and glory be to my Lord, I can say, he makes my ıty, my delight: I can now "praise him for all that is ıst, and trust him for all that's to come."

I am often very thankful on reflection, how I was en- ɔled to go on in past years: and although I cannot do uch now, my master is not hard with me, but accepts ɛcording to that which I have; and gives me a feeling ɛnse that he is love to my soul. I walk in his light; and and in his might. Glory be to his name, for his goodness such an unworthy worm. Oh! how faithful is our God! even unto hoary hairs will I carry you." yea, he will ıew himself beyond the grave, our everlasting friend.

Our three Preachers are I believe much united. and the ɛople in general united to them all. We have had a ɔod increase, and many conversions; for which I un- ignedly praise our dear Lord.

> "When brethren all in one agree,
> Who knows the joy of unity."

ray for us, as we for you, my dear friends, that we ay all. Farewell in him we love, in whom

I am, Your's with much affection,

S CROSBY.

From Mrs. Mary Wood to Mrs. Crosby.

Wakefield,——— 1, 1794.

My dear respected friend,

From the encouragement which you gave me to hope (when we were last at Leeds,) that you would favour us with a visit in the spring; I now ask if you can make it convenient to come about the 12th inst. as my dear partner will come in then, for a fortnight, and we shall think ourselves honoured indeed with your company. The Lord is graciously visiting Wakefield, and the adjoining places. At our watch night, yesterday week, which began at seven, and continued till after one, I think not less than twenty persons were enabled to testify of the pardoning love, or cleansing power of our glorious Immanuel. I cannot describe my feelings.—Glory be to God,—his goings forth are seen in our sanctuary. Oh! for fuller discoveries of his love, for brighter displays of his mercy, I bless his name, my soul is carried on high; and I feel willing to spend and be spent for my adorable Master. The fields are indeed white for the harvest; let me intreat you, if you, possibly can, to come over and help us.

Your's affectionately,

MARY WOOD.

From Miss E. Amos, (afterwards Vaughan,) to Mrs. Crosby.

Whitby, October 2.

My dear friend,

Jesus is still the upholder of my soul; I am happy in his love; yet eager I ask, I pant for more. Glory be to God, my soul lays hold on his strength, and more than conquers all. Men and devils have endeavoured to urn me aside; but Jesus is stronger than all the powers of

hell. I find an increase of patience, and a good measure of that love that "*beareth and endureth all things.*" About three weeks ago I was at London, where there is a great revival of the work of God; may God increase the growing flame, and spread through all the earth abroad, the honours of his name. Blessed be God for a revival of his work among us here; many have received perfect liberty. Rejoice with me, O my sister, that Jesus still delights thus to bless and save his unworthy creatures. *Vast as eternity is love!*" How unspeakable! And yet how astonishing, that so few regard it; I see what I cannot describe! and feel what I cannot conceive! That God is love. To me, and my dear friend, this theme is ever new.

> "'Tis this shall strike our joyful strings,
> In the sweet realms of bliss."

O what a happy period, when we shall all meet around the throne, to sing in one eternal day, the song that never ends. I want to be as simple, as humble, and as holy as Jesus can make me. I need your prayers and advice. We shall soon meet in that blessed eternity, where we shall know as we are known. O blessed happiness, designed for all! How fair is the prospect!—By faith we scale the mount of God. Glory be to God through time, and in eternity it will be our employment to sing, "worthy is the Lamb that was slain to receive honour &c.—May Jesus bless and reward your labour of love! May many jewels be added to your crown, and O my God may I be one! That every thing may tend to heighten your everlasting felicity above, prays

Your's in Jesus,

E. AMOS.

From Mrs. Crosby to Mrs. Holder.

Leeds, March 10, 1798.

My dear sister,

O for an increase in meetings to dwell in the

presence of Jehovah! This my dear friend, is all that is worthy our pursuits below. I believe you unite with me in saying, "'tis all I wish to know; to feel the virtue of his blood, and spread his praise below." Oh, that we may feel the full efficacious power thereof; saving, cleansing, purifying, through the medium of that faith, which is the victory, and lends its realizing light, till the pure in heart see God in all his dispensations, and dwell in love, in God. I hope you are making advances in the divine life; and find a growing meetness for glory, while you are doing all you can for God in his people; walking steadily in the way of obedience; and by precept, and practice, assisting all you can to do so too; ever remember time is short, eternity is at hand; just ready to open upon us. Oh, Improve the time now my dear friend, and labour while you can, to do and suffer the will of God. I thank my God, I have never seen cause to repent of any thing I have done, or suffered for God, or precious souls; if I were able, I would do more now, but as I am able to do but little, I am still thankful, and resigned, resting in his precious love, waiting till my Lord is pleased to say, "come up hither," "not a cloud doth arise to darken the skies, &c." Glory be to our God, for the freeness, and richness of his grace, and faithfulness of his love; he will fulfil his every precious promise till we who trust in him, see his face in glory. I am thankful you have had dear Mr. Benson to visit you, he is a profitable preacher, and we love him much. Our preachers are faithful labourers, and we are all very quiet here, and have a good increase, though not so rapid; the work is deepening also; we thank God for our preachers, and love and profit by them. Oh, may we endure to the end, in the service of God. My dear friends unite with me in kind love to you, and your dear husband; I hope he is better, and labouring to be filled with love! My love to your dear mother, and Whitby friends, when you write. Farewell my dear friend.

I am,

Affectionately your's in divine bonds,

S. CROSBY.

*From Miss Hurrel * to Mrs. Crosby.*

Derby, May 18, 1779.

My dear friend,

Your favours are generally the answer to prayer, and very acceptable. I have not forgotten former times, and therefore feel a great attachment to my good, old, tried friend; and while christianity has any seat in my heart, Mrs. Crosby will be deservedly dear to me. I rejoice to hear that the Lord your keeper stands omnipotently near. I trust HE will ever give you to feel in all the changes of this fluctuating scene, beneath, and around you, are spread the everlasting arms. I hope you have found a good time at Scarborough, and that you are much blest to the Whitby friends, to whom present my love.—At length my dear, the snail hath left its shell, and here I arrived with God's blessing on saturday week, where I have full employ, and here I believe it is the Lord's will I should be for a season; but rest now satisfied, and wait the Lord's direction. If nothing prevent, I intend going from hence to Sheffield, Doncaster, York, and to stop a little at Pocklington, Beverley, Driffield, and from thence to Scarborough, and then where the Lord pleases to appoint. "I wait his guiding eye to feel."—If you think any of my London friends have been whispering in my ear to stay among them, I must fully acquit them: I have many there who are truly concerned for my welfare, yet they do advise me to go, and be and do as the Lord points out. Here I am, and earnestly desire to be and do, what, and as God pleases; all I ask is that I may not disgrace the gospel, or cause the good way to be evil spoken of. Mrs. Dobinson joins in love to you. Pray for me.

I am

Your affectionate friend,

E. HURREL.

* See an account of the experience and labours of Miss Hurrel in the first Volume of these Sketches, page 175. ED.

From the same to the same.

London, Queen Square, June 26.

My dear Friend,

I feel sorrow on your account, that your health is declining, but the promise runs so sweetly in behalf of them who love God, that I need sorrow on your account. They that suffer with Christ, shall reign with him,—the joy that is before, far overbalances these light afflictions. I am thankful the Lord still makes you useful to others. I wish he may continue to do so, for the reverse is quiet painful; and to be in society, as a wen upon a man's face, is hard to endure. But I am going to shift the scene and try what the Lord will enable me to do at Lynn, Walsingham, Fakenham, Wells, Bury, &c. I know a divine teacher saith, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men." Then suffer me to drop a word of exhortation, I beg you would not be weary of well doing but follow the example of your great Master, and look to him, "who for the joy that was set before him, endured the cross, and despised the shame, &c." I hope your visit to Derby will be pleasing and profitable.—I hope to be at Bury St. Edmonds and at Lynn, about the middle of August. Mr. Roysall unites in love.

Your affectionate and sincere friend,

E. HURREL.

From the same to the same.

June —, 1780.

My dear friend,

I think, God willing, of going to Lynn, Walsingham, Fakenham, Wells, and Bury, this summer, where

else, I know not; as to the winter, I desire to leave that to the disposal of the wise governor of the world. I would I could say always, "I would not choose." He I know cannot err; but I have some thoughts of returning to town for the winter, if it be the Lords will; I hope I shall, but if not, I beg I may not, for I have proved if every thing that surrounds me is according to my wishes, if it meet not His approval, "'tis misery all." I have been employed very little for the LORD. I fear I am too bad for the LORD to use. I shall be pleased to hear from you at all times, and as you are so far on the road to London, I shall be glad to meet you on my return, and will endeavour to make my room as agreable as I can, as a home for you, if you see fit to winter with us. Many friends will be glad to see you. I trust the Lord has much work for you to do at Derby and the neighbourhood, and is sending you forth with a fresh commission. Remember me at a throne of grace.

Yours affectionately,

E. HURREL.

The latter end of September, 1799, Mrs. C. writes a short narrative of the Lord's gracious dealings with her, both as it respects grace and providence, and adds, I have neglected to record many of my Journeys and labours; also the blessed manifestations of his love, and divine communion, both day and night, which I have often been favoured with, during these last twenty or more years, for various reasons. Let me never forget or neglect to be thankful to thee, the blessed author of all my mercies, for the multiplied favours thou hast bestowed, and art increasingly bestowing! I am now near seventy, and have lived near six years in this house, (at Leeds:) I have found, and still find it, a peaceful habitation, a quiet resting place, both to soul and body. I am often afflicted with painful infirmities of body, and am not altogether without temptations of different kinds, though I am assaulted with few, very few that interrupt my peace; yet sometimes they hinder my joy in God; but my soul, in general, dwells in

peace and love. I live by faith in Jesus, my precious Saviour, and find my last days are my best days, not one of all the good things the Lord hath promised having failed. Blessed be my Lord, he enables me to meet two classes, of about thirty persons each, every week, and two or three bands. He inclines many to come, who have long met with me, though they live at a distance. May our Lord abundantly bless their precious souls, and help us all to live in love, and in the will of God, and then in heaven for ever.

Monday, October 14th. Bless the Lord O my soul! that fixes the bounds of thy habitation, and causeth the streams of his mercy to flow around thee. I sink into my own nothingness, and feel thou, O Lord art all. What praise is due to my almighty Father, the Lord of heaven and earth. My soul is free for action; I would glorify thee, but my strength faileth. Thou acceptest the will, for ever blessed be thy adorable name, and raisest up many helpers in thy church. O bless and prosper them in thy good work. I thank thee, that, though I can do little now, others can do much. Grant prosperity to Zion, and send by whom thou wilt send.

"Love destroys the selfish passion,
Love destroys the carnal mind, &c."

October 30th. This ought to be a day of prayer, humiliation, and thanksgiving, for the long suffering of the Lord. It hath proved salvation to my soul. It is now fifty years since I first felt the love of God so shed abroad in my heart, as to assure me of my interest in Jesus Christ. I then first beheld his smiling face, and rejoiced in his salvation. What greater cause have I now to rejoice! The Lord is still my salvation; he hath helped me through various trials; through snares and temptaions his hand hath preserved me; he hath called me to prove a greater salvation, a fulness of love. O, how shall such a worm as I am, give praise to thy glorious majesty? I will take the cup of salvation, and call upon the name of the Lord for more.

"For more I ask, I open now
My heart to embrace thy will."

November 7th. Glory be unto my gracious Lord, who hath helped me through a life of seventy years; thou hast brought me through multiplied cares, temptations, and snares; thou hast humbled me, and proved me, and shewed me what was in my heart, and done me good in my latter end. Goodness and mercy have followed me all my days, and I shall surely dwell in the house of the Lord for ever. This birth day is a day of thanksgiving, mixt with humiliation, for my little improvement in holiness, considering the advantages I have enjoyed for many years; and for my Lord's abundant love, who hath often permitted me to "sit with Jesu's priests and kings." I have lately had many gracious visits from my Lord, and solemn times in meeting my classes and bands, rejoicing in hope of meeting my friends, where pain and parting shall be no more. I have lately found much weakness; the outward man decayeth, but the inward is, I trust, renewed day by day. All glory be to my God! What he intends to do with me, I know not; I leave it all to him, and

"With all his saints I join to tell,
My Jesus doth do all things well."

I have found Mr. Pawson's preaching very profitable this last week. O, that the great power of God may descend among us! We think ourselves highly favoured with preachers. May our Lord fill all our souls with his pure love. I am surrounded with mercies, though the most unworthy. My dearest friend, sister Tripp's care of, and kindness to me, is not the least; may God reward her, and never let her want a friend to assist her weakness, if I should be first called home, as it is most likely I shall, being many years older than she is.

* * * *

January 27th, 1800. Blessed be God, I have had a good beginning of this new year; the last probably, I may

ever begin in this world. O, that it may be the best I ever had! I thank my God, I have no desire but to devote myself to him. I am surrounded with mercies; Lord help me to improve them to thy glory. I long to possess a greater fulness of thy spirit, free from enthusiasm, on the one hand, and lukewarmness and formality, on the other; and producing a calm acquiescence in thy will. Let all my pains be sanctified, that thou mayest be glorified by my patient suffering. I have lately felt much weakness of body, but my soul rets in God.

About this time she wrote the following letter to Mrs. Holder.

Leeds, February 14, 1801.

My dear sister,

I have not had many days health, since the latter end of last year; but as my day, my strength has been, gtory, glory be to my heavenly Father, who favoured me with a sweet manifestation of his loving presence, on new year's day, and while his people were assembled on the first sabbath evening, to renew their covenant with God; which was a blessed season to them that were there, while I waited on my Lord at home; he shewed me my call was now, to suffer patiently with resignation to his holy will; with praise and thanksgiving to him, who had poured the spirit of praise upon me, (the most unworthy.) I bless his holy name, he helps me to live in daily expectation of hearing his call from above; yet sweetly waiting at his feet, till all his will be done, and suffered, glory be to his holy name for ever; there is no end of his goodness; he shines brighter and brighter to the perfect day, my soul is enabled to triumph in his great salvation, but the worn out body will not keep pace with the spirit; it will not be always so, we shall have bodies fashioned like unto his glorious body! Oh, my dear friend, let us press on, and with the foremost seize the crown of righteousness; should our gracious Lord see good to spare us to the coming Con-

ference, we may find it good to meet once more on earth, if not, we shall meet above and sing the wonders of his grace. You will be so kind as to write before that time, let us fully know whether we may expect you. I observe all the contents of your letter, and am thankful that you grow in grace; nothing else can make you happy indeed; ask my dear friend and you shall receive, do not reason, but believe; that you may not be hindered from prayer and praise, pray for an increase of faith; your Lord is waiting to do you good. I am pleased that you meet band with Mrs. T—, I love her much; give my kind love to her, and to your husband, and to all that remember so poor a worm as me. Oh, what a mercy indeed it is, that our friends have any treasure in heaven as you observe, let you and I have all our treasure there; it is the only safe place, while we daily thank our good God, for all the comforts of this life that we need; for he will supply our every want out of his abundant fulness. I am thankful you are doing so well in the circuit, we are in an increasing way here, have vast congregations, and good is done, glory be to our God.

I am

Your's affectionately,

S. CROSBY.

Continuing her diary she writes,

Tuesday, June 3rd. Bless the Lord, O my soul, and all that is within me, praise him for my daily mercies. I am full of rheumatic pain in this nearly worn out body; I also feel frequent pains of mind, in sympathizing with some dear friends, in illness, and other troubles, still believing that all things shall work together for good to them and me. I have enjoyed many reviving seasons for these last few months, blessed be my Lord. But I long for deeper manifestations of the divine nature. O, when shall I be overwhelmed with thy delightful presence.

January 21st, 1801. Glory be to God, I have great cause for thanksgiving this new year. O, that mercy may rejoice over judgment, and sinners humble themselves before God, from the king to the beggar. May we all become beggars at a throne of grace, and confess that our sins are the causes of all our national sufferings. It is painful to reflect that many are perishing for want of bread, on account of the high price of corn, notwithstanding the large contributions which have been made to help them. O! when wilt thou, O Lord, arise, and say, as thou once didst, "I have seen, I have seen the affliction of my people, and am come down to deliver them?" Surely, because of swearing, wasteful living, and many other sins, our land mourneth. O Lord, send forth the spirit of repentance throughout the nation, that the spirit of faith may follow, and heal our sinful wounds; that peace and plenty may cause the voice of thanksgiving and melody to be music for the king of kings. On the first day of this year, while praying in my class, the Lord gave me such a manifestation of his loving presence, and such an assurance of his favour, as melted my soul into love. My friends partook of the blessing, and we praised our Lord together. On the sabbath day, I was too ill to attend publicly to renew my covenant with my Lord, among his people; but being alone, I offered myself afresh to him, who is the leader of his people.—He graciously shewed me, my present call was, patiently to suffer, with resignation, all the will of God; offering praise and thanksgiving to him, who has poured a spirit of praise into my soul.

February 21st. For some time I have suffered much affliction of body; but glory be unto God, as my day, so has my strength been. He has supplied me with patience and resignation, under the most painful disorder I ever felt. One day I was giving myself up to him, and thinking, "is this affliction what my Lord intends shall take me home?" He said to my soul, "the patient abiding of the meek shall not be cut off." I believed he would bring me once more through, and now I am pretty well again, though I believe it my duty, and find it my privilege to live in daily expect-

ation of being taken from earth to heaven. My mind is sweetly happy in God; but often much pained for the poor, and on account of the awful times we live in; but thou, Lord, sittest above the water floods. I have been looking over the account of my experience, written in the year 1757, and feel gratitude to my kind Lord, for bearing with me in my temptations, and so graciously helping me from time to time. I acknowledge the propriety of the poet's observation.

"Strong trials must the self willed temper break,
But gentler methods will instruct the meek,

Sunday, March 15th. I was much pleased and profited this morning, by the salutary advice Mr. Greenwood gave us; dearness of provisions and scarcity of work, make the times very trying. Afterwards as I was pouring out my soul in secret before the Lord, I was deeply affected with the wants of the poor, and the state of our nation. It seems as if all the powers of earth and hell were risen up against us, and as if it were impossible for us to escape their fury, or conquer so many nations now united against us, and bent on our destruction; unless our gracious Lord will appear for us; and in answer to the prayers of his people, take the matter into his own hands, and fight our battles for us, by the winds or seas; or find a way to us unknown. My very soul was poured out in pleading with the almighty for our king and nation, and while begging our adorable high priest to intercede for us, as a nation, upon which he had poured such multiplied mercies, and purged away the sins of so many of its inhabitants, by his own most precious blood, my soul was divinely assured, and sweetly happy in believing, that the intercession of Jesus shall save the nation, my soul was sweetly filled with faith and love; breaking forth in praise and thanksgivings, adoring the God of my salvation. Glory, glory be unto his name for ever.

July 4th. I feel much of the spirit of praise, on reviewing the feelings of my mind, recorded in February. O how gracious was my Lord to condescend, at that time to

comfort my pained mind, by imparting such a measure of faith in his goodness and power to answer prayer. He hath answered the prayers of his people, and we have all cause to praise him for it. Still the intercession of Jesus is powerful for our nation! Blessed be thy holy name, my trust is still in thee; my dependance is upon thee, and shall be for ever. At present I long for closer acquaintance and communion with the blessed spirits above; nothing appears so desirable; yet I am willing to forego that great happiness, as long as my Lord is pleased to enable me, in any way to forward his kingdom upon earth, or spread the savour of his name; so that other sinners may be saved.

February 2nd, 1802. Many and great have been the mercies my good God has bestowed on his poor unworthy worm, since I last thus recorded them. I have also endured many pains of body, and am never wholly free from pain, nor do I expect it, as I am now in my seventy third year; yet my Lord deals very tenderly with me; I have much to be thankful for; I can always read, many times bear to write, and often to work, &c. Still I am able to meet my classes and band. O Lord! help me to live every day as though I knew it would be my last.

February 20th. Last saturday morning I had a divine dream, I thought I was sitting in a room with several christian friends; a preacher was speaking, but so low, I oould not hear what he said; but I felt a great degree of divine power descend, and said, very low, "O, the glory, O, the glory." My soul was so penetrated with the presence of God, that my flesh trembled like a leaf, and my tears flowed like rivers. Roused by the power I felt, I stood, and said, "this is the time for the Lord to display his glory." Then, looking up to God, I said aloud, the Lord will deluge the whole earth with his glory. O, the glory, O, the glory, which last words I continued repeating till I awoke, and some time after.

Sunday, 21st. The sermon and last prayer were quickening seasons; many were much blest, Mr. B. seems

so very desirous in every sermon, to stir the people up to more earnestness, that it often seems as if the glory was descending. Every time last week, he agonized with God in prayer, in a very extraordinary manner, and spoke sometimes so plainly of the hindrances to salvation, as was much blest to many. It appeared as though the time drew near for the Lord to display his power, and overwhelm our souls with his glory.

From this time it does not appear that Mrs. Crosby wrote any more in her diary; but such was her zeal for the glory of God, and her love to precious souls, that, amidst all the increasing infirmities of age, she laboured on, encouraging all that fell in her way to be truly devoted to God, until our Lord took her to join that blessed company, for whose society she had by grace been so richly prepared. It is said that our departed friend Mrs. Crosby often expressed a thought, when in company with her select friends, that all faithful, useful ministers of Jesus Christ would stand, or appear before the Lord at last, with the spiritual children he had given them in the world. Thus she understood Col. i. 28. "That we may present every man perfect in Christ Jesus." This opinion is not new; some eminent divines have supposed from this and other portions of scripture, that ministers will stand with the seals of their ministry, and present them to Christ saying, "here we are, and the children thou gave us in the world." This is a pleasing thought, and ought to be a powerful stimilus to diligence and duty in the great work of their calling. There is something awfully grand in the expression, "to present every man perfect in Christ Jesus" They cannot be presented so, however, if they are not so, they must be made so by divine grace; and they must be made so in this world. It is a perfection, not of wisdom or power, but of holiness and love. Not the perfection of God, or angels, but the perfection of christians fully saved. It is thought by some that the apostle had an allusion to a fair, or market, where the goods, or chattels, must be perfect, sound, in a saleable state. Undoubtedly the apostle means to say that the diseases of the soul must be cured, and

removed, and we must be restored to perfect health. For this he laboured, that the people might be restored to spiritual health; their complicated diseases cured, by the healing balm of Gilead, That they might be cleansed from the leprosy of sin; that they might be cured of the plague of unbelief; and preserved from the consumption of formality, and backsliding of heart. "That we may present you perfect." Your spiritual senses restored, sight, hearing, taste, and feeling. That they might see, hear, taste and feel, the salvation of God; that the soul might be quickened and delivered from disease, and death; being restored to holiness and love; the element of a healthy soul, If the above conjecture be founded in truth, the subject of this memoir will have a goodly company to present with exceeding joy, before the throne of God.

A letter from her dear friend Mrs. Tripp, gives the following account of the entrance of this blessed saint into the joy of her Lord.

My dear friend,

In compliance with your request, I will now endeavour, in as brief a manner as I can, to give you an account of the Lord's dealings with my beloved friend, a short time previous to her decease; but as I had not the least thought even to the last hour of her life, of that event taking place so soon, many of her sayings, which were strongly expressive of her confidence in the Lord; and joy in the opening prospect which she had, of soon being with him, have quiet slipped my memory; but her record is on high. Glory be to God, the stroke though in some respects sudden, and unlooked for by me, was not so to her. All the week preceding her death, she was often indisposed; but did not abate any thing of her usual excercises, and her spirit seemed often on the wing for glory; for she frequently sung more than she had done for some months, so that I said, I think my dear, you have tuned your harp afresh, One verse she sung with great delight, as I well remember, was—

" Heaven is my inheritance,
I shall soon be taken hence;
As the stars in glory shine,
God and Christ, and all are mine.

Several times in the week she said, if I die soon remember such and such things. Thursday and friday she met both the clases, as usual, relating to them a dream she had on the wednesday night, which is mentioned above. In one of the classes she said her time here would not be long, and repeated, who first shall be summoned away; my merciful God, is it I? And said she found herself more allied to heaven than earth; for though she had many friends here, she had more in glory.—On saturday she wrote two letters, went to the select band in the evening, and bore a blessed testimony for her Lord. Though very poorly she rose on sunday morning, and went to the preaching at seven, and said, she found her spirit sweetly refreshed under the word. At breakfast she began again the subject of dying soon, mentioned some little things she could like to have done, and some, concerning which it had given her pain, that she had not been able to accomplish them; I think it was then she said, I have nothing that holds me here now, but you, my dear; but God will be with you. She went again to the preaching in the evening, and stayed the society meeting, but returned very ill, with a pain in her chest; we gave her something, which relieved her; but in the night, the pain returned again with violence, attended with shiverings, and cold sweats, as if she were dying. We sent for the doctor, who said she was very bad, although he hoped she would be brought through; but she said, without a change I cannot continue long; and began praying for her bands, classes, friends, and the church of God; that they might all meet above. Being requested to spare herself, she said, my dear, if I go now, I have neither doubt, nor cloud; I know I am going to glory. I have been asking my Lord for a promise, and he says, "I will never leave thee." Her weakness was such she could scarcely be kept from fainting, during the greater part of the day. Towards evening we conceived great hopes of her recovery. as the doctor said her pulse was good; and she began to

breathe with less difficulty. A little before she expired she said to one that was present, if I had strength how I could praise him. But at eight o'clock, without a groan, or struggle, she closed her own eyes and mouth, and sweetly fell asleep in Jesus. This was October 24th, 1804, on the eve of her spiritual birth-day, which was fifty five years ago, and she was aged seventy five, (within a week.) So composed was her countenance, that when dead, not the least trace of death was discernible on it.

"Fill'd up with love and life divine,
The house of clay, the earthly shrine
Dissolves and sinks to dust:
Without a groan the body dies,
Her spirit mounts above the skies,
And mingles with the just.

Mr. Taylor preached her funeral sermon to a crowded audience, from Rev. xxi. 4. a text she had chosen for the purpose, soon after she was justified. To draw a just character of her would require a more able pen than mine; but after so many years close intimacy, and through knowledge of her, I think it a tribute due to her memory to say, she was a sincere lover of truth, a pattern of christian simplicity; and had such ardent love to Jesus, and zeal for his glory, as have been possessed by few. Being dead, she yet speaketh, and will live long in the affections of those who had the happiness of her particular instructions and intimacy.

Most of the first methodists are gone to their reward; but the residue of the Spirit is with the Lord. O! that he may pour it down upon the present, and rising generation of methodists, that we may imitate those that are gone, in self denial, deadness to the world, love to God, and zeal for his glory. Thus you see, my dear friend, I have endeavoured, though in a very feeble and imperfect manner, to give you a short sketch of the last moments of one, whose loss I deeply feel; and whose memory I revere. Much more might have been said, with truth, but may he, who only can, accompany this with his blessing, and to him

shall be the glory. Believing you will unite your prayers with mine,

I remain,

With sincere respect,

Your obliged and affectionate friend,

ANNE TRIPP.

Mrs. ELIZABETH COLLETT.

The greatest part of the following SKETCH, was drawn up by an affectionate son, and transmitted to an aged and very respectable minister of the gospel, who prepared and sent it for publication in a periodical work. How it came into my hands the following letter to me, will explain.

Trengoffe, June 24, 1827.

Rev. Sir,

I cheerfully transmit to you my late mother's manuscript, because I think it my duty to see it published, and more especially because the Lord so evidently called her to labour in his vineyard, by owning her labours in the

conversion of many souls. The manuscript I now send you, was sent to the editor of a magazine, by a dear friend, and eminent minister of the gospel, who had been intimately acquainted with my parents and family between thirty and forty years. When it had lain there one year without making its appearance in the magazine, as was anxiously looked for, month after month by scores and hundreds who well knew, and highly esteemed my late mother, the editor was sent to again, desiring him to send the manuscript home, if not wanted for the magazine, in order that it might be published elsewhere.—Accordingly it was sent back again. The reason assigned for not publishing it was this, "*lest it should be a precedent to young females in the connexion, who are ready to step into the work.*—On hearing this, I must acknowledge I felt much, for I thought it an awful thing to make whatever is a cause of God; to give place to any human consideration; as I have always felt the strongest assurances that it was the Lord's doing in calling my mother into his vineyard, and I think every unprejudiced person will fully acquiesce, by the many unequivocal proofs given, as before noticed. On the following sunday, March 11th, last; after I received the above intelligence, while I was at my morning devotion, and the above circumstances fresh in my mind, this prayer was put into my heart, "Lord interfere for thine own glory." I felt a blessed manifestation within, accompanied with a full assurance that my prayer was heard, and that the Lord would interpose in the behalf of his own glory,- but by what means I knew not, but I felt fully assured that I should see it published. A few weeks after, a man came to our house, who before was a perfect stranger to me, but proved to be Mr. ——, who told me he was come in your behalf, to ask for my late mother's account, that you might have it to publish. I immediately saw the hand of God in this; I therefore cheerfully deliver it over to you, and if the Lord have raised you up to publish the lives of those eminently holy and useful women, which the Lord in different parts have called to labour in his vineyard, I can only add, *to him be all the glory*! I doubt not but that you will find many subscribers for your publication, in these parts; espe-

cially in the Truro, St. Austle, and St. Mawes circuits, in which circuits, was the most of my mother's labours; heartily wishing you success, and that much good may be done.

I remain,

Rev. Sir,

Your's most sincerely,

RICHARD COLLETT.

P. S. As this work was originally intended for a magazine, our friend thought proper to abridge the account, especially the journal, according to the limits of that article, but I have thought proper to put a few sheets of the first manuscript into the present, as near as I can, in their order, so that you may have an opportunity to do as you see good with them.

Elizabeth Collet, (whose maiden name was Tonkin,) was born in the parish of Gwincar, in the county of Cornwall, May 9th, 1762. The Lord began to work on her soul at an early age, and in various ways; sometimes drawing her with the cords of love, and sometimes alarming her by terrors. Just after her mind became the subject of divine impressions, the Lord was pleased to encourage her by comfortable dreams; in which we cannot but admire his goodness, in so adapting the comfort he afforded her, to her age and circumstances. One night for instance, she dreamed she was in a garden, were both Christ and Satan were present with her; that Satan strove with all his might to get at her, and hurt her, but could not move his foot, and that Christ then said to her, "wilt thou not now believe that thou art my child, seeing he cannot move to hurt thee?" At another time she dreamed that she saw our Lord clothing his people with beautiful white robes, and while standing at a distance with most intense desire, that she also might be thus clothed, he beckoned to her with

his hand to come to him, which she gladly did, and was adorned like the others. Being thus blessed with a mind susceptible of the most serious feelings, whatever she heard or saw of a pious tendency, producing some lasting good effect. Once, when her father set her this copy, "death is in the old man's face; but it may be at the young man's back;" it sunk into her heart, like a stone into the mighty waters. At another time, when in a neighbour's house she saw the picture of St. Lawrence, roasting on a gridiron and saying, "this side is sufficiently roasted, turn me on the other side, that I may suffer for the Lord Jesus;" she was so affected by the sight, as no language can describe. She now separated herself from all trifling company, having no relish for their communications; and while her former youthful companions were employed in dissipating amusements, she was drawn to employ her leisure hours in acts of secret devotion, to which she was excited by the example of her mother, who conscientiously attended to closet duties. To these gentle drawings, strong terrors succeeded; which were occasioned partly by deeper convictions of her need of salvation partly by alarming dreams respecting the misery of lost souls, and the end of time, and partly by powerful temptations to fear that she had committed the unpardonable sin, and that her day of grace was past. Under the influence of these feelings, she seemed to read the sentence of death in every thing she saw; and would often retire to a solitary spot, to bewail her sad condition. While in this distressed state, she frequently repeated the following lines of the xxxviii. Psalm, old version; as she thought them exactly adapted to her present situation.

"Thy arrows do stick fast in me,
Thy hand doth press me sore;
And in my flesh no health at all,
Appeareth evermore.
And all this, is, by reason of
Thy wrath that I am in;
Not any rest is in my bones,
By reason of my sin.
And I in fearful case am brought
Into such great distress,
That I go wailing all the day,
In doleful heaviness."

At this time, she was favoured with no other books but he bible and common prayer book; and she had no one o direct her to the Lamb of God, that taketh away the sin of the world. Being at a distance from any Methodist Society, she had no opportunity of hearing the gospel as preached among that people, and the only place of public worship she attended was the church, which her parents brought her to frequent. But it appears they knew nothing of her distress; owing perhaps to her not knowing that his was the way in which the Lord brings his people to himself; or to her being young, and not having discretion or courage, to open her mind to some one for instruction. She however continued instant in prayer; and the time of her deliverance drew near. One night as she was walking alone in a field, bemoaning her sad case, and repeating hese words, in "the humble suit of a sinner,"

"Mercy good Lord, mercy I ask,
This is the total sum;
For mercy Lord is all my suit,
O let thy mercy come."

nstantly her burden fell off, and her soul found peace with God. Her feelings were so rapturous on experiencing this blessed change, that she looked steadfastly towards heaven, ully expecting that the Lord was about to take her there t once. When she came into the house, she felt so overwhelmed with a sense of the divine favour that she exclaimed, 'O that Christ were now coming to judgment!" Those of her family who were present, not knowing any thing of her case, thought she spoke presumptuously, and threatened o inform her parents when they came home. When she woke the next morning, her room seemed to her to be quite new, and on her going out, every object she beheld ppeared new also; the earth seemed to her a paradise; nd every thing now seemed to speak heaven, as it had before eemed to speak death. This happy change she experienced n the year 1776, when she was a little past fourteen. She ow went on her way rejoicing; thinking she was always o remain in the same comfortable state; but in this, she vas disappointed; the enemy of souls soon suggested that

the work was not real, and by this means filled her min with doubts and perplexities. She was also frequentl harassed with blasphemous thoughts, which did not a litt distress her; fearing that what thus passed through h mind, was the language of her own heart. At the sam time, she laboured under a considerable disadvantag through not having any experienced christian friend to tak her by the hand; which, as may be well supposed, was help she much needed. However, the Lord was with her, an supported her in the midst of temptations. One day, whe greatly agitated with fear lest she should offend God, seemed to her as if a voice said, "get the Pilgrim's Progress. She accordingly procured it, and on reading it, found it t be a great blessing indeed to her; especially that part of i when christian, when in the valley of the shadow of death is represented as having many grevious things whispere to him by one of the evil ones, which he verily though proceeded from his own mind, &c. The reading of this greatly comforted her, as it was so suitable to her own case and ever after, she expressed a very high esteem for tha work, and purchased one for the use of her children, in ou growing up.

My mother continuing to give herself to much prayer was enabled to retain her confidence in God; and thoug she remained for two years secluded from religious society yet, during that period, she was not left without sacre consolations, and gracious encouragements. However during the year 1778, when she was about sixteen, he circumspect walk attracted the attention of some member of the Methodist Society, who invited her to attend a class-meeting; this she accordingly did, and was most agreeably surpized to hear others speaking of religious enjoyments similar to those which she had experienced for the last two years.—"This people shall be my people, and their God my God," from this time became the language of her heart; and so it remained to the day of her death; for if ever there were one person more than others, attached to Mr. Wesley, his people, his doctrine, and his discipline, it was my mother. She now began to experience the great benefit

arising from the fellowship of saints, having that eminent christian, the late Mrs. Ann Gilbert for her class leader; of whom some account is given in the Methodist Magazine for January, 1795. To this excellent woman, who possessed both deep piety, and a sound judgment, my mother became exceedingly attached; ever respecting her as a parent, and consulting her as a guide, till death for a season suspended the pleasing intercourse. At the time my mother joined the Methodist Society, she had to walk four miles to her class-meeting; and being the only young person then in those parts, who manifested any concern for eternal things, she was subject to much reproach and ridicule, from her ungodly neighbours: but the benefit and comfort she derived from communion with the people of God, far out weighed her toil and suffering.

In the twentieth year of her age, Providence removed her to the parish of Feock, a distance of about twenty miles from her parents and christian friends; where she arrived March 12th, 1782; but when she came, she found the parish destitute of that gospel ministy, and those other means of grace with which she had been favoured at Gwincar. These privations proved to her a great trial indeed, and at once she thought of returning, but on disclosing her intention to the family in which she resided, they consented to have preaching in their house. My mother now applied for preachers, and preaching commenced; and she did all in her power to get the preaching regularly continued. At this time she had not the least intention to speak in public herself, but a circumstance soon occurred, which she considered laid this necessity on her. One Sunday evening the preacher appointed for Feock was prevented from attending, by the recent death of his daughter, and no other was sent to supply his place. This the congregation not knowing till afterwards, assembled as usual, and after having waited for some considerable time, some called on my mother to speak to them, which she at first refused to do, saying she had never so engaged in her life. However, she at last consented to give out a hymn, and pray with them, hoping this would satisfy them; and when

she had done this, she strove to dismiss them, but th attempt was vain; they still persisted in their request, an told her plainly if she did not speak to them they would n go away for the night. So she began speaking to ther and the power of God came down among them; *two we convinced of sin, and cried aloud for mercy, and one foun peace with God, under her discourse that night.* Whe she had concluded, the people, of their own accord, pul lished for her again the next sunday, which she, with all h might, strove to suppress, but in vain. In this way, th Lord began to call her to this exercise, and a peculi blessing attended her word wherever she spoke, whether i public, or in private conversation. Though for some tim she feared lest by her thus acting she might go out of th path of duty, yet seeing her labours blessed, and feelin her own soul blessed in the work, she proceeded in it a opportunities presented themselves, usually exhortin without taking a text. The Rev. Joseph Taylor, Se having at that time the care of the circuit, on being informe of my mother's speaking in public, and the way in whic she was called to it, and the blessing which attended he labours, said to her, "*well Betsy, I did not open you mouth, and I will not shut it.*" Preaching was now estab lished at Feock, and the Lord continued to bless his word and many more being convinced of sin and converted t God. my mother now collected them together into a class and appointed an evening for meeting them. This wa altogether a new means of grace to them, and on hearin of class-meetings, they knew not what to make of them But they soon began to feel the benefit of them, and deligh in attending them; and one poor woman exclaimed "if thi is glass-meeting, (so they at first termed it,) I hope neve to leave it."

But the Lord was still about to make my mother mor abundantly useful elsewhere: for her business occasionall calling her into that part of the country called Roseland, and perceiving the inhabitants living without God in th world, in the grossest darkness, destitute of the means o grace, and no one caring for their souls, she heartil

lamented their deplorable state, and longed for their salvation. On mentioning this one day to Mr. (commonly called Captain Dick,) Williams, one of the local preachers, he said, let us pray for them; so they immediately joined in prayer, during which, he said, with his usual simplicity and fervour, step over the water Lord, alluding to the ferry, which separated Roseland from Feock. A few days after this, my mother received a letter, informing her that a travelling preacher, the Rev. Mr. Butterfield, was coming on such a day to preach at Philleigh, in Roseland; and desiring her to go over and endeavour to procure some place for him to preach in; so she went over, and begged from door to door to obtain some place for this purpose, and at last got the promise of a house. She now began to publish it in the neighbourhood, that on such a day, one of Mr. Wesley's preachers was coming among them to preach. On the day appointed the preacher came, and many of the society at Feock, with my mother, accompanied him. On their arrival, the people of the house where preaching was expected, could not permit the preacher to preach, fearing what might be the consequences. On this, Mr. Butterfield exclaimed "glory be to God, I can now say more than I could ever say before, I am turned out of doors for Christ's sake." So he went with his congregation to a suitable place, and preached in the open air. Thus preaching commenced in this neighbourhood; and the harvest being plenteous, and the labourers few, my mother was called to employ her talent here also, and the word was attended with success; for many were convinced of sin, and turned from the error of their ways. Among those who experienced that Jesus Christ came into the world to save sinners, was my father, who, resided in Philleigh; where a society was soon formed, to which he joined himself, receiving his first ticket from the Rev. F. Wrigley, then in the St. Austle circuit, to which Roseland became attached. In bringing the gospel to this parish, and the neighbouring ones, my mother had to encounter the trial of cruel mockings; and frequently as she passed along, was assailed by the shouts and jeers of many, who neither feared God, nor regarded man. But the Lord endued her with seasonable fortitude; and her

desire for the salvation of souls was so ardent, that she said she could be content to be trod under foot, if it would be the means of bringing souls to God. The word of God continuing to spread and prevail, soon reached Garrans, and St. Mawes, and some other places; in all which, societies were formed. Thus was the gospel now preached in those parishes known by the name of Roseland, * and a blessed revival of religion was the effect; the fruits of which continue to this day. And as it pleased God to make my mother instrumental in promoting this good work in its commencement; so during several succeeding years he rendered her both directly and indirectly a nursing mother, to the infant societies. About the month of July 1785, Providence removed my mother from the family in which she had resided three years and four months. She then thought of returning to her father's house; but a greater work of God just then broke out, and the people most earnestly entreated her in pity to their souls, not to leave them; so she abode in the neighbourhood a little longer, and being greatly distressed by the thoughts of leaving the people, which God had made her the chief instrument of bringing to himself, she said, "Lord thou knowest I have no home here, and I must leave them and return to my native place." Just then, these words were powerfully applied to her mind, "far, far above thy thought, his counsel shall appear;" and so it proved. My grandfather dying this year, left my father his executor; and in a very providential way, my parents were brought together, and they were married in December, the same year. Thus the Lord provided a home for my mother, among the people to whom she had been

* Roseland is a peninsula formed by certain creeks of Falmouth harbour, and a bay in the British Channel. It contains six parishes, in which we have now seven societies, eight local preachers, and seven chapels, besides several other occasional preaching places. Since the establishment of Methodism there, many have died happy in the Lord,—many, who were ornaments to civil and religious society, still remain,—and all visible opposition to the gospel has ceased. Never did Roseland so well become its name as now, when, through the influence of heavenly grace and truth, the desart blossoms as the rose,—when the inhabitants see the glory of the Lord,--and their moral state so resembles the fertility of their soil.

rendered so useful; and a help meet for my father, for whom I trust he will bless God to all eternity. My mother became the happy parent of eleven children; four of whom died in their infancy; and the remaining seven, with their father, are I trust following her, as she followed Christ.

The Rev. Jos. Taylor in a letter to my parents after their marriage, observes, "there seems to be a remarkable train of Providences in what you relate, and a literal fulfilment of that promise, in all thy ways acknowledge God, and he will direct thy paths." After my mother's marriage, for nearly twenty years, she frequently held meetings in the neighbouring places on the Lord's-day, and sometimes on the working day evenings also; but never to the neglect of her domestic duties; for whenever she thus engaged, she ordered her family concerns so, that we were never deprived of one comfort on this account; and it is worthy of remark, that for the last thirty four years of her life, she was never one night absent from her family.

My parents, as soon as they were married, opened their house both to the travelling and local preachers; which the family have continued to do to this day; and I trust will do so, to the latest posterity. In the year 1786, Providence removed my parents to the parish of Veryan, and as it appeared, for wise ends; the Lord having something more for them to do, in promoting the interests of his kingdom. As my mother left us no written account of her experience at this time, I must refer you to the following letter, addressed to the Rev. Benjamin Rhodes, which bears date, February 5, 1792.

Dear Sir,

A day or two after you left my house, I was encouraged once more to set out again in the pursuit of holiness. My soul pressed hard to attain it; the inward flame was rekindled, which I have found in seeking it for some years; except for a few months last past, in which I was ready to faint, and began to doubt of ever being cleansed

from all sin. But a few words which you spoke concerning holiness, revived me again; and gave me encouragement to believe that the Lord would hear my cry, and give me the desire of my heart. On the first of this month, in the evening, I shut myself up in my chamber; my soul was full of strong desire, and vehement pantings after the whole image of God. All within me sunk at the feet of Jesus; I felt nothing but what bowed to him. I had only one desire, one prayer,—"*Lord make me holy.*" My heart was fixed upon it; and upon *him* who alone could give it.—Not upon ease, peace, joy, happiness; no; nor upon heaven! But that I might love God with all the powers of my soul. At the same time I was stripped of all merit; and O! what a divine consolation I felt in this unfeigned poverty, having nothing to bring; and that even if I should be cleansed from all sin, and made holy, it would be entirely for the sake of *him*, after whom my soul panted. The patience, resignation, and self abasement I felt at the same time, cannot be described. While I was thus wrestling in mighty prayer, the Lord answered for himself. The room seemed filled with his glory, and my heart overflowed with his love. Never did I feel the like before. At the same time, it seemed as if the Lord spake to me and said, "from all thy idols I will cleanse thee; a new heart I will give thee; and thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength." His cheering presence and the light of his countenance have shone bright upon me ever since; nor has one cloud interposed. It now appears natural to me to watch in all things, that no idle, or unnecessary word may proceed out of my month. Yet I fear to affirm that the Lord hath given me a clean heart, lest I should lose what I now enjoy; although I have felt no evil arise since that time, but such a perpetual sense of the love of God as cannot be expressed; and I am so carried out with desire for the salvation and welfare others, that the flame is almost, at times, too powerful for nature.

A few days ago, while I was in my closet, I had such views of Jesus, and was so filled with his love, that my

powers seemed too scanty to contain it; and yet sweetly longing to love him more. I saw *his* worthiness so infinitely great, that it appeared to me, if my heart were as large as the whole world, and all its expanded powers filled with love to him, that it seemed no more than as a drop to the ocean, or even as nothing, compared to the debt of love I owed to my Lord. I often groan under the burden I feel for the unconverted. My desires, my prayers on their behalf can only be known to God. And what I feel daily for the cause of God, and his people, will not be known on this side the world of spirits.

I daily long to be dissolved, and to be with Christ, that I may behold his glory. Yet my soul calmly waits in pleasing hope, and perfect resignation; the continual language of my heart is, "thy will be done." I am much drawn out in prayer for the preachers, that they may be of one heart and one mind;—still devoted to God, and his cause, until the whole world is filled with his glory! And I trust, dear sir, that you will continue a faithful follower of the Lord. Your word has often been profitable to me; and I am doubly bound to pray that the Lord may daily multiply blessings on you. Your reproof and instructions, will ever be esteemed as a peculiar favour, by

Your affectionate servant,

ELIZABETH COLLETT.

This letter appeared in the magazine for June, 1794, but by mistake it was said to be from *Mr.* instead of *Mrs.*. E. C.

In Veryan, my mother, for some considerable time, had to encounter dfficulties, similiar to those which she had surmounted at Philleigh; but conducting herself as she had formerly done, she at last succeeded in getting a place for divine worship established. But still she had three miles to go to her class-meeting, from which she was very seldom absent; and in the work of "refreshing the saints,"

my parents for some considerable time, stood almost alone; by entertaining the preachers so that they might conveniently visit several places, where they could then find no accommodation but where they are now received with truly christian hospitality. Thus, amidst the increasing cares and exercises occasioned by a growing family, and under much bodily affliction and infirmity, the love of Christ constrained my mother to continue all possible efforts in dependance on God for the spiritual welfare of her family and neighbours, till she saw Zion in prosperity. But though a society was formed in Veryan, no convenient central place for preaching could be obtained, for several years. On this account my mother ceased not to pray that a house might be built for the honour of God; and at last, amidst great opposition, a chapel was erected, chiefly through the instrumentality of my parents.

In the year 1800, Providence opened our way to St. Erme, nearly ten miles from Veryan. About two or three years before this, Mr. Cornelius Philp, a respectable farmer in St. Erme, was savingly converted to God; and being deeply concerned for the salvation of his neighbours, he hired a house, and got both the travelling and local preachers to preach in it. A little after our arrival in that parish, my mother, then not enjoying good health, nor expecting to live long, one night dreamt that she was in company with Mr. Philp, and told him, "I am going home soon;" when she thought he took her by the hand and replied, "no, not you, but I; for God sent you here; and so it proved, for he died in the faith, a few months after. The Lord was pleased to make use of my parents in carrying on the work which he had begun by this good man; for my mother took his class, and my father built a chapel, in which preaching is still continued. This was the second chapel, which my parents were the honoured instruments in erecting. It was opened in April, 1804, and during the next month my mother held a meeting in it, which was the last time she ever spoke in public. Her health now declined, and she was unable to attend the means of grace, at any considerable distance. A class was therefore appointed to meet at

our house, and it continued to do so, while we remained at St. Erme, which was till the year 1820. As my mother's journal which she left, commenced about the time we came to St. Erme, I shall for the present Sir, refer you to her own written experience.

The journal here referred to, is considerably extended; and in general, contains the language of one, who was long called to sustain a complication of most painful bodily afflictions; but who, amidst all, saw and acknowledged the hand of God, and was not left destitute of heavenly consolations. This will abundantly appear, from the following extracts.

March 4th, 1801. Death to me is desirable. Happy are they who have entered the paradise of God; they have escaped from our troubles, and are no longer oppressed with the weight of mortal affliction. Such has been my bodily pain to-day, that I am unfit for almost every work, and almost incapable of feeling joy.

10th. Though much afflicted, my soul is athirst for more of the divine life in my own heart, and in the hearts of others. Compared with this, how tasteless is all below! To be surrounded by angels and saints, and to be before the throne of God, I am almost impatient. What will Jesus be to us in eternity, when we shall see him as he is! But I cannot enjoy this till God sends for me; I must wait a little longer.

19th. I am weary of all but dying; death has been sensibly approaching me for many years. Now I wish it, that I may enter into that state where I may serve God in perfection. The idea of seeing Christ is very rapturous.

30th. I believe now I feel the symptoms of approaching dissolution. My soul is ready for the flight. My prayer now is, save my children.—I ask not gold but grace for them.

April 1st. I am as one dying. Eternity is open to

my view; I feel as if Christ were beckoning me away. What a great and important thing it is to live prepared for death! How mean and imperfect is all human love compared with the love of God! Man's love may fail, but God's endureth for ever; this is joyous. The Lord hath fulfilled his promise, even as one whom his mother comforteth, so will I comfort you.

April 15th. A long succession of troubles has been my portion, but the Lord hath made a way for his ransomed to pass over, and I am delivered. My bodily afflictions, my troubles, and my complicated pains have given me a fervent attachment to Calvary; thither my mind in contemplation resorts, as well as to Gethsemane, the place of my Saviour's agony. None frequent those places so much as the afflicted. And what more shall I add? Those are places of peculiar consolation! Do I weep there? There I rejoice also. Do I mourn there; There also I am comforted. As Christ promised, so hereby my communion with God is increased; there is the comforter conveying to the mind, joy, of a kind unknown to all, but the children of affliction.*

Much more might have been extracted from the journal, expressive of joyfulness, mingled with much patience, and long suffering; but that the limits proper for an article like this, may not be exceeded, I hasten to subjoin what my friend further adds, respecting his justly revered parent.

Having already observed that my mother's health began to decline, I should now add that many physicians were consulted, but her disorders were too obstinate to admit either of their removal, or any considerable relief. One of those disorders was an enlargement of the heart, by which she was prevented from lying down in bed during the last

* Near her house at St. Erme, in a certain retired spot, there were two places, which she called "Gethsemane," and "Calvary;" which she much frequented, for devotional exercises.

eighteen years of her life. My mother having, for many years, had a strong desire to write to that excellent woman, Mrs. Fletcher, now sent her a letter, to which she speedily received the following answer.

Madeley, March 16, 1807.

My dear Sister in the affliction and in the patience of the dear Lord Jesus.—I perceive you are in the Lord's furnace; well, fear not, you shall come forth as pure gold. God hath many ways of purifying his beloved ones; and when I see some, who are for years together, like you, kept in the fire, I think it is because they are intended for a closer union with the blessed Saviour. Remember that word, heirs of God, and joint heirs with Christ, if so be that you suffer with him, that you may be glorified together. The one thing our Lord aims at in all our trials, is, to bring us to perfectly lose our wills in his.— Therefore if you strive by acts of resignation to give your whole cause into his hands, and to lie as clay before the potter, you shall grow as the lilly, and cast out your roots as Lebanon. It is true, your bodily sufferings may keep you sometimes from feeling that degree of joy which some may feel, who have less faith and love; but you must observe, our part is to believe; and God's part is to give us the joy of believing, when and as he sees good. Do not measure your grace by joy, but by a power to hang on the word of the Lord, with a continual cry in your heart, "thy will be done." Let it comfort you to remember, that, as St. Paul says, our bodies are the members of Jesus Christ; and the body is for the Lord, and the Lord for the body. Will he not then take care of his own members? If you say, my trial is not so much for what I suffer, but for my soul,—I answer, that is still nearer to him, for they that are joined unto the Lord, are one spirit. Then sweetly sing,—

"'Ill trust my great Physician still;
What he prescribes can ne'er be ill."

This letter was made a very great blessing indeed to

my mother; and as Mrs. Fletcher expressed the greatest readiness to correspond with her, she continued the correspondence for some time. In the next letter she received, which remains entire, bearing date, May 14, 1808. Mrs. F. thus addresses her,

I would fain so write as to be a comfort to you, if I knew how. Well, I do ask of the Lord to shew me what to say.—Then I would observe, there are various paths in which the Lord sees good to lead his people. Sometimes we are called to rejoice; and at others to weep and bleed with our Lord in the garden. And at those times, I have often found satan accuse me, because I did not rejoice, when I was really called to weep. Now I think this is a good deal your case. You are one who is called to drink of your Lord's cup, and to be baptized with his baptism. Therefore let all your exercise be, "thy will be done." Lay still in his hands, and leave all to Jesus, your soul as well as your body, believing he is both the author and finisher of your faith. At the same time, wait as a beggar at mercy's door, in quiet expectation till he assures you he hath washed you, and made you whiter than snow. All you have to do, is to believe, and hold fast that word, "none ever trusted in the Lord, and was confounded."

Mr. Wesley observes, 'tis probable our eternal enjoyment of God, will bear a proportion to our sufferings here; because, if we endure our trials with resignation, looking to the things which are not seen, it has a great tendency to mould our hearts into his will. And therefore St. Paul says, our light afflictions which are but for a moment, work out for us a far more exceeding, and eternal weight of glory, than otherwise we should be capable of receiving. What an encouraging thought is this! Come my sister take courage, suffer, with the Lord to reign.

In Mrs. Fletcher's next letter, dated April 9th, 1809, she refers to statements which my mother had given her of recent personal and family afflictions,—and says,

My dear Friend,

Your trials have been very great indeed.—O what a mercy that your dear husband has been spared to you. Our way to heaven lies though a thorny wilderness, but the day is coming when you shall clearly discern, that all these trials were for your benefit.—I trust your afflictions will prove lasting blessings to you both.

Your poor suffering body is a great exercise for faith and patience; and could you know how tenderly the Lord watches over you, you would hear him say, as one whom his mother comforteth, so will I comfort you.

"Could'st thou the Redeemer see,
How his bowels move to thee;
Could'st thou know as thou art known.
Jesus would appear thin own."

But amidst my mother's diversified afflictions, she was greatly comforted not only by witnessing the prosperity of Zion, in various instances, but also by the accomplishment of her soul's most ardent desire, in behalf of her children. In the year 1806, the Lord began to work in my soul, being the eldest of the family, and the first that was brought into the good way. O! what happy seasons did I now enjoy with my mother, in conversing with her about heavenly things. I trust those days will never be erased from my memory. In the year 1813, the Lord caused her to rejoice anew, in seeing three more of her children joined to the Lord, and his people; two of my brothers who are now local preachers, and my eldest sister. And a few years after, to her unspeakable joy, her other three children were also given to her prayers. In the year 1820, we removed from St. Erme. to Warliggan, where we now reside. On our arrival here, we found it necessary to divide the class; and a part of it was appointed to meet at our house, being committed to the care of my mother, as the leader. About three months before her last illness, one day as she was waiting upon the Lord, she was favoured with one of the

most extraordinary anticipations of heaven that she ever experienced; which proved a great support to her during her subsequent long and great sufferings. The Lord, it appeared, was preparing to call his exile home; and as a mariner, when tossed on a tempestuous sea, wishfully looks out for his native land, and desired haven; so my mother had for several years been looking out for her change. On the 17th of October, 1824, she was seized more violently with the disease which terminated in her death; and with which, she was sorely afflicted ten years before. The Thursday following was the evening on which her class met; but she was unable to meet it, so we held a prayer meeting, and this was the last time she joined with any, besides her own family, in the means of grace. On the Thursday following, she was taken to her bed, from which she never more came down. When I informed her I was going to call medical assistance, she said, "it is of no use; the doctor can only pronounce me a dying woman;" which was the case. A second and a third were called in; but all agreed she was past recovery. But though a speedy dissolution was threatened; yet it pleased the Lord to continue her with us nine months longer. Her sufferings during this period were very great indeed, known only to God and herself; and what rendered them more so, was, her not being able to lie down, but obliged to be always in a sitting posture. But while troublesome days, and wearisome nights were thus appointed unto her, the Lord was her support, and sanctified her affliction to the good of her soul. The harbingers of death were not regarded by her with terror; her confidence in God grew stronger and stronger,—and she was perceived

> Like Moses' bush to mount the higher,
> And flourish unconsumed in fire.

Her love to the Redeemer which she manifested throughout her affliction was most joyous; and when Mr. Grigg, a local preacher called to see her, she said, "preach Jesus Christ wherever you go.

My eldest sister, who, with the most tender care and affection, attended her mother during her affliction, speaks of her as follows.

I shall now attempt to state what I have known of my dear deceased parent, during her late painful affliction. Throughout the last nine months of her life, she suffered most exquisitely; and would often say to me, "how little does my dear Mary think I am suffering so much." I should sometimes remind her that our afflictions were momentary, but our glory would be eternal; when she would reply, "this affords me consolation; but I sometimes fear that this pain will wear out my patience." Every night proved almost sleepless to her during this long affliction; but amidst great wearyness, occasioned by her always sitting in the same position, and acute pain, arising from a complication of diseases; her language still was, "Father thy will be done." A little before she died, she said to me, wherever your future lot may be cast, whatever difficulties you may have to encounter, whatever allurements you may meet with in this world, let nothing ever separate you from the blessed Saviour, or his people; never give up your class-meetings. She said, "I have met with many changing scenes, since I began my pilgrimage, but glory be to God, nothing hath been able to separate me from my adorable Saviour." She then spoke of the pleasure she anticipated in congratulating her dear husband and children, on their entrance into the heavenly Canaan; observing, "I shall know them as they come home, one after another." Her daughter Anna coming into the room, she said, "cannot you see Jesus? There he is, at the foot of the bed, with his arms open, ready to receive me." A short time after she said, O! how I love Jesus! O! that I had an angel's voice! I would to all the listening world proclaim the worth of Jesus. She then sang that verse which begins with,

"'Ill praise my Maker, while I've breath."

Here her voice failed; but soon recovering a little, she exclaimed, O! when shall I be with Jesus, and join the

blood washed multitude; then I shall sing a better song. Her daughter Martha coming in she said, O! the value of the precious blood of Jesus; it hath washed my every stain away, and made me meet for heaven. The day on which she died, she said to my father, who was affectionately concerned about her, my dear, the covenant you and I once made in Feock church, is now about to be dissolved; the dying day must come, as well as the wedding day; aad then spoke of their re-union at God's right hand. So far my sister.

The week preceding her death, she became much weaker in body; but as her end approached, she still manifested an unshaken confidence in God. On tuesday, the 26th of July, 1825, as night came on, we perceived her dying very fast. My father and his children, knelt around her bed, and committed her into the hand of her faithful and merciful Redeemer. She then said to her daughter Mary, make ready. After this, she remained silent, and sweetly composed for some time. Being extremely desirous to hear her speak once more, I said, my dear mother do you know who I am? She said, Richard. I said how do you find your confidence in God? She then spake in the tone of the fullest assurance, and said, strong. I then asked, are your pains great? She answered, exquisite. After this, she spoke no more.—About a quarter past eleven that night, we perceived the spark of life almost extinct; and while we again on our knees commended her soul to the Lord, her sufferings ended, and she entered into glorious rest, in the sixty fourth year of her age, in the fiftieth of her spiritual life, the forty eighth of her connexion with the Methodists, and fortieth of her marriage state. Her funeral sermon was preached from Rev. xiv. 13. Blessed are the dead, &c.

I remain,

Your's &c.

RICHARD COLLETT.

To the proceeding memoir, much need not be added, in delineating the character of its subject. That she was always zealously affected in the good cause of God, is evident; but it should also be observed, that her prudence and modesty were no less conspicuous than her zeal. It has already been seen, that no domestic duty was neglected through her compliance with what she considered a divine call to more public exercises; and that she had a divine call to prophecy, or speak in the name of Christ for the edification, and comfort of his church, and the awakening and conversion of sinners was the opinion of most, if not all those to whom she was intimately known, while living, and her memory is still precious to many. Whatever success attended her labours, she uniformly ascribed to God, being deeply impressed with the conviction that the good which is done in the earth, the Lord doeth it himself; and at all times it appeared her highest ambition to sit at the feet of all, and to be the servant of all.

In conversing about the deep things of God, she greatly excelled; being ever ready out of the good treasure of her heart to bring forth good things. But while her lips fed many, nothing like ostentatious display, ever appeared in her deportment. When opportunities for speaking to the use of edifying, could not be obtained, she chose rather to be thought singular, or unsociable, or deficient in capacity, than to incur the guilt of speaking idly.

In the practice of closet duties, she was conscientious, and abundant; and walking humbly with God, she found it good to draw nigh unto him. To the comforts of christian communion, she was by no means insensible; for her delight was in those who excelled in piety. To domestic happiness also, she was feelingly alive; and enjoyed, while she dispensed sweet solace, in her beloved family circle. But it was in secret intercourse with her heavenly Father, and Redeemer, that she was favoured with the richest consolations. Here she found the clearest direction in all difficulties,—the best asylum in every storm that either frowned, or fell,—and the most exalted anticipations of

heavenly felicity. In governing her family, and rightly employing her influence on them, she was exemplary, and successful. Amidst all the vicissitudes which occurred during the forty years of her connubial state, she ever acknowledged the hand of God, and manifested the most serious concern to follow his direction. That all under her care might be at liberty to attend the ordinances of God, and wait upon him without distraction, she remembered the sabbath day to keep it holy; being always careful to make such preparation for it, that nothing secular might be done or said in it, but what was absolutely necessary. That her children might learn what to imitate and what to shun, she early stored their minds with records of the most striking examples, and ends, both of good and bad characters. To preserve them from the influence of evil communications, she permitted them to associate familiarly only with the wisest and best of those around them; and she restrained them from all vain and frivolous amusements, to prevent their becoming the prey of dissipation. But though the discipline to which they were subjected, was strict, it did not prove irksome; for its object was accomplished not by the boisterous mandates of stern authority, but by the affecting warmth of maternal tenderness. By pureness by kindness, by knowledge, by the Holy Ghost, by love unfeigned, she, with the happiest effect, "allured to brighter worlds, and led the way." Hence, not only their gratitude for her manifest affection, but their esteem also for her transcendent worth, grew with their growth, and still improved as they advanced in years. Among many instances in proof of this, one is well recollected. A few years before her death, when the removal of her family from St. Erme was in prospect, and for some time, no other suitable farm presented itself to their view, on her children being asked, whether they did not feel some anxiety respecting their future movements? One of them readily answered, no; mother is our sheet anchor.

In forming the lives of her children, she was solicitous that whatsoever things were true, and venerable, and just, and pure, and lovely, and of good report, might be practi-

cally thought on by them. But being well aware that evangelical obedience can emanate only from sanctification of the spirit, her concern that they might be born of God, preceded their natural birth; and remained with unremitting ardour, till she obtained very satisfactory assurance that they were all created anew in Christ Jesus. At the same time, knowing by long experience, what helps for retaining piety, and improving in it; were enjoyed by that religious community of which she was herself a member, she could not but feel desirous that they might share with her in the same benefit. That this wish of her heart might be fulfilled, she carefully taught them the providential establishment, the nature and the advantages of the Methodist economy; and as next to the name of her adored Redeemer, the names of Wesley and Fletcher lay nearest her heart,—the truth, the purity, the perspicuity, the fulness, and the holy tendency of their excellent writings, frequently engaged the mother's conversation, and her children's attention. Thus instructed, her surviving charge, on being asked, are ready to give a reason both of the hope which is within them as christians, and of the choice made by them in becoming members of the Methodist Society.

Of Mrs. Collett it may therefore, in conclusion, be justly affirmed, that as like the father of the faithful, she commanded her children and her household after her, to keep the way of the Lord,—so the Lord brought upon her that which he had spoken of,—he was a God to her, and her seed after her; he blessed her, and made her a blessing.

Miss MARY HEWETT.

The bible is the best source of instruction and edification; being nothing less, than the *word of God*,—the production of His Spirit,—the Spirit of infinite wisdom, knowledge, purity, and benevolence. There are however, a variety of inferior and subordinate sources, of human production; which are only valuable in proportion as they exhibit and recommend the pure and plain truth of God. Among these faithful relations of christian experience, may be allowed to hold a distinguished place. Such documents, candidly and devoutly perused, afford much interesting and useful information.

1st. They serve to shew how sinners are savingly brought to God,- viz; in the way of conviction for sin, repentance towards God, and faith in our Lord Jesus Christ; all which, are produced by the agency of the Holy Ghost; so that, though there may be a circumstantial diversity in the conversion of sinners, as to the acuteness of their convictions,—the pungency of their repentance,—the subordinate means of their conversion.—and the degree of inward enjoyment, &c.—yet, the work, or thing itself, is always one;—always originating in conviction,—and comprising repentance, faith, and conscious freedom from the guilt and thraldom of sin.

2nd. We learn also, how we are to proceed, in order to our retaining the pearl of great price, and in order to our increasing with the increase of God, viz; to be daily exercising faith in Christ,—watching unto prayer,—and striving to follow the leadings of Providence, as to our particular and proper sphere of action.

3rd. They teach us likewise, that whatever may be our trials, our case is not peculiar; many having had to pass through the like exercises, and some through much heavier. We are hereby taught the lesson which the word of God teaches us,—viz; that no temptation hath happened unto us but what is common to men; and that in every temptation, God will, if we continue faithful, make a way for our escape.

From the following simple relation, given in the individual's own language, these, with other profitable lessons may seem to recommend themselves to our minds and hearts. God grant a blessing with its perusal. Amen.

The following brief memoir, is an extract of the religious experience of a young woman, written by herself.

I was born on the 20th of the 12th mo. 1803. My parents were regular attendants of the Friends' meetings, and brought up their family in that discipline. The meetings which we attended were frequently held in silence; though sometimes we were favoured with having the word of truth held forth amongst us. At such seasons, I have felt a secret conviction that I was not what I ought to be. When in the eighth year of my age, I spent some time with a friend in Bristol, and once heard a young woman from America bear a public testimony to the truth, in the Friends' meeting house; under which I was led to think, that there was something in religion really desirable,—and to wish I could be a preacher. I delighted in reading the happy deaths of pious children, and have frequently wept desiring to be like them;—but I was a stranger to the knowledge of my fall in Adam, and the depravity of my heart,—nor did I know that I needed salvation through him, who alone could restore me to the favour of the Almighty. As I arrived to riper years, like too many, I loved gaiety and pleasure;—and if I, in any wise, differed from them, it was not because I had not an inclination to the vanities of this wicked world, but because I was blessed with moral parents, who would sometimes curb me with the bridle of restraint.

In the 11th mo. 1822, it pleased the Lord to send the preachers, in connexion with William O'Bryan, into our neighbourhood. Having previously heard that females spoke amongst them, I was anxious to hear them; so, taking my sisters with me, we went to a cottage, the place appointed for worship, and heard a discourse on the necessity of the second birth. I was convinced of the truth of the subject; and on my return home, related to my parents all that I could remember of what I had heard. After this, the preachers were received into my father's house. Conviction deepened in the hearts of my three sisters, our servant, and myself. My load of guilt and condemnation became intolerable; it weighed down my spirits; sorely depressed my mind. The language of my heart was, "as the hart panteth after the water brook, so panteth my soul after" the salvation which is in Jesus. On the 13th of the 3rd mo. 1823, the Lord enabled me by faith to draw water from salvation's well, and to cast my burden upon him who saith, "I will sustain thee." My load of guilt and condemnation was then taken off, and I felt peace with God, though not much joy. Two of my sisters also ventured, by faith, on Christ. I did not then receive the witness of the Spirit so sensible as some; or that fulness of joy which I have since received, soon after this I felt convinced that it was my duty to engage in public prayer,—but for a week, or more, I shunned the cross; during which time I felt sensible that I had no right to expect greater blessings before I had yielded to the secret conviction from on high. I at length, took up the cross, and the second time I prayed in public, I received the clear witness of my adoption, accompanied with an abundance of peace and joy. I could no longer doubt of my adoption into the family of God; no, not in any wise; and had both men and devils opposed me, I could have set to my seal that God is true. My full heart constrained me to shout aloud his praise. My youngest sister was also, at that time, brought into full liberty.

I believe, at that period, I received a commission to testify to my fellow creatures what God had done for my soul.

I felt that grace was flowing free,
And knew that all, as well as me,
Might come to Christ and live.

I began with visiting the sick, and with talking and praying with them. Owing to my native bashfulness, I could have wished that my sphere of labours might have extended no further than this; but the conviction still followed me that that was not all the Lord had for me to do. After many combats with the enemy, and struggles with my own heart; I gave an exhortation, at a prayer meeting, at Daw's-Green, on the 7th of the 3rd mo. 1824; about which time, the Lord was pleased to deepen his work within me,—giving me to know that I was called to the enjoyment of still greater gospel privileges, and that it was his will even my sanctification. For several months, I mourned over the remaining depravity of my heart. On the 8th, I received a letter from a friend, to whom I had previously written, concerning religious experience. He spoke of the willingness of God to impart the blessing, and further said, if I had not received it before that reached me, I might before I had finished perusing it. The power of the Lord accompanied the words; I fell on the floor; and determined never to rise until the Lord had taken full possession of my heart; my soul was melted down into humility, and I was enabled to receive him as my indwelling comforter; my all, and in all.

Previous to this, my name had been put on the local preachers' plan; but I was prevented from attending to it by my parents, who manifested a wish for me to remain with the Quakers. Here, I had many conflicts, fearing to move contrary to their wishes. Sometimes I said within myself, why may I not remain with them? God knows my heart, and cannot I worship him there? I feel at these times, quite willing to sacrifice my own desires or will, rather than grieve my dear parents; however, after all, I was constantly followed by a secret intimation that my path of duty lay among the people, among whom I was brought to Christ. I feared, nevertheless, to trust to

these feelings, without some other direction from the Lord.

About this time, I had a particular dream. I dreamed that there was war proclaimed, and that young women were called to fight, and I for one; but I refused to go, pleading the not being skilled in war. I was told that I was drawn, and must go; I said I could not fight; in answer to which, it was said,— I should be taught. I thought that after some more conversation and reasonings, I yeilded. I then had put into my hand a shining instrument, and, with many more young women, went into the field of battle; where, before I began to fight, I began to pray. Whilst on my knees, the enemy gave me a stroke on my cheek, but the hurt I received was but little; and I was brought off conqueror, shouting praises to God who hath been my strong helper. This dream made some impression on my mind; yet, I thought, I may have such a dream as this, and not be called to the work of the ministry. I had several answers to prayer that God would send by his servants, the preachers, to direct me what he would have me to do. I sat under a sermon preached from these words, "the master is come and calleth for thee." The subject was applied with power to my heart, but I did not take this as a full answer. I thought, as that preacher had known somewhat of the state of my mind and feelings, it was possible, that he might be prompted to take that passage, and make the remarks he did, on my account. I resolved to wait for another manifestation. At length, I heard that John Kircome, one of the ministering Quakers from near London, was going to pay our family, and other friends of Taunton, a religious visit. I did not know him, nor had I ever seen him. I again made my request known to the Lord, praying him, to send me one token more, and then I promised I would obey. I resolved, however small my talent, I would then strive to employ it in the way he would have me Our expected visitor came, according to appointment. On the day of his arrival, the family assembled; and after we had sat for some time in solemn silence the servant of the Most High began to deliver the message he had from God to our souls. He first addressed our parents, and then

is, their children, in general. As yet, I had not received ny portion, but the Lord had not forgotten me. The Lord's nessenger presently expressed the feelings of his mind to he elder branches of the family, particularly the female part. He then spoke of the state of my mind, as though ne had read my feelings, as it respected the work of the ministry ; and as though he knew how I had been proving he will of the Lord, or desiring so to do, by asking signs. A sort of reproof followed, in which it was remarked, that ve who were to be exercised in spiritual things, ought not o expect an angel to come down from heaven to make known to us the will of the Lord; nor ought we to keep back on account of our own insufficiency. I had been very much tried respecting my gifts for so great a work, but was now enabled to take this for an answer ;—for I knew ne could have no knowledge of my experience; but by a revelation from God. But again, it was suggested, does not thy path of duty lay with the Quakers, as God has given thee so clear a manifestation of his will by them. In this also, as may further appear, the Lord, of his unbounded mercy, dealt kindly with me. On the following sabbath, it not being my turn to go to meeting, the rest of the family had prepared themselves for going, and were just about setting off; when my father stopped the car, returned into the house, and expressed his wishes for me to go with them ; I objected, as my mother and sisters were going, and as we could not all well leave the house; he answered the servants could take care of the children and other things; I told him, I was not prepared, as I had not expected to go, to which he replied, If I would go, he would wait. I since saw that the hand of the Lord was in this; for, to remove all my doubts, he had something more to say to me, by his servant, the said John Kircome. At this meeting, I am fully satisfied of my duty respecting leaving the Friends, and giving up myself wholly to be amongst the people I am now with. The word was much in point to my case, and was applied with power to my heart.

My parents, had for some time been much opposed to my going to any meetings but their own ; and through

their influence, I had given up going to any other; waiting for a clear conviction of my duty;—but now my path of duty being made plain, I resolved to go on again, though privately, even though the discovery might exclude me from my father's house.

The preachers began again to question me respecting my feelings about speaking; but I did not tell them what I had received of the Lord; for I really felt ashamed on account of my ignorance and inexperience; however it appears, the revealer of secrets did, and in the 12th mo. my name was put on the plan without my knowledge, and brought to me. That very morning, I had, in secret, been making a covenant with the Lord, that if he would open my way, or give me an opportunity, I would go and warn the ungodly. So, when I had the plan put into my hand, I dared not refuse it.

I then, with much trembling, took an opportunity of telling my father my intentions; but he positively refused his consent to my going. I wept, and told him, it was an hard thing for me to grieve him, but I knew it was the will of the Lord; he said, I must wait longer, and if the Lord had called me to speak, he had no doubt but it would be among the Friends; I told him, if I had not been sensible of my call, I never could have taken upon me to have spoken to him of so great a matter; so, without consent, I took a plan as a local preacher. in the Hingsbromton Circuit; but conscious I was, that the limits of my labour were too circumscribed, for I had long had a secret conviction that the Lord had called me to give myself up wholly to the work. I was made deeply sensible of it; but I discovered a great trial awaiting me. Once more, I laid my feelings before my parents, but as before, they would not allow them to be of God. I entreated them to give me up; my father told me, he never would; I told him, I abhorred disobedience to parents,—yet that I must obey the call of God; so that, if he never would consent, I must leave without it. Accordingly, on the 9th of the 7th mo. 1825, I left my father's house; not knowing that I

should ever more be restored to their favour. Shortly after, I received a letter from home, in which it was said, that I should bring down my parents' grey hairs with sorrow to the grave. This was a wound to my heart, and my soul seemed almost sunk down with grief. I fell on my knees, and prayed the Lord for power to bear and suffer all that might be bronght upon me; as he knew my intentions were pure, and for what cause I had thus brought grief upon them. At that moment, the Lord drew near to strengthen my heart and cheer my drooping soul. He gave me fresh tokens of his love, and I felt confident I had acted according to his will. I remained in the Exeter Circuit about six months and then, removed to Weare Circuit; where I saw God in some measure, acknowledge my weak efforts. I have never repented attending to the call of the Lord. I feel the way of duty to be the way of safety. And though the importance of the work is exceedingly great,—here I may raise my Ebenezer, and say, hitherto the Lord hath helped me.

Whilst I write, I lament that my unfaithfulness in so glorious a work has been so great, and my proficiency so small; but this I hope to do,—proclaim open war with sin, as long as God gives me the commission from on high. The existing oppositions against female preaching, do not, in any wise, move me; for the assurance of the call of Jehovah is not soon shaken;—and though, I have, at times, been encompassed with various doubts and fears, yet have I never doubted of having a commission to preach Christ Jesus, and him crucified, to the fallen race of Adam. And unless God, he hath thus far opened my way. The former part of last winter, (25th of the 2nd mo.) I travelled in the North of Devon: and since that period, I have visited my dear parents, who now shew me much kindness; whilst at home. The Lord opened my way for declaring the truth, as it is in Jesus, in many neighbouring villages and towns. I held several meetings; and I believe, that where prejudice had reigned in the hearts of many, it met with an overthrow; and that those who have considered I acted foolishly, have been constrained to acknowledge their error, and that they

now believed it was the voice of God that called me to engage in the work. My parents, with the rest of the family were constant attendants of the meeting; with many other of my relatives. The great kindness they have shewed me, has frequently drawn tears of gratitude from my eyes, whilst, with a thankful heart, I praise God for their favours.

In honour to christians of different sects and opinions, I have to speak of the favours shewed me by them. In the town of Wellington, about five miles from my father's, the Independent Minister gave me leave to speak in his chapel, which was very much crowded. There were supposed to be from fifteen hundred to two thousand people present, and very many more which could not get in. I have had reason to hope, that the word which the Lord gave me to drop amongst them, was not altogether in vain. At a village, called Holywellake, I spake several times, in a capel occupied by them, to as many as it could contain, with many scores round the doors and windows. At Westleigh, I had admittance into the Methodist Chapel, which was well filled. I had the offer of speaking in three chapels, as often as I could, if I would remain in that neighbourhood; and I was informed, that a person offered a piece of ground, and the materials for the roof, for a chapel for me, if I would stay among them; but my path marked out by God, lay another way. I desire always to move as under the direction of his holy Spirit;—to be guided by his counsel; that afterwards, he may bring me to glory.

On the 23rd of the 3rd mo. I again took leave of home. Nature shed the parting tear; but I was comforted with the hope of at last, gaining an home, from whence I shall never be removed, and where those who meet, will meet to part no more. On the 28th, I reached the Devonport Circuit, where it is probable I may remain for a season. I desire to labour on, until I have finished my course, and am prepared to hear the Lord say, it is enough come up hither. May this be the happy experience of his unworthy handmaid,

Ivy Cottage, Stoke-damarel,
5th mo. 10th, 1827. } MARY HEWETT, Jun.

Mrs. MARY DUDLEY.

This pious and holy woman was born of respectable parents, who were members of the Church of England. Her mind was powerfully wrought upon by the operations of the divine spirit, when she was very young. And being led to hear the Methodists, she received further light, and conviction of the necessity of being fully devoted to God. She joined the Methodist Society, and became personally and intimately acquainted with that great and good man, the Rev. John Wesley. How long she continued in his Society, does not appear, but her mind was not fully at rest; and she seems to have been led by the secret, but powerful workings of her own heart, to attend the meetings of Friends, and finally to join that Society. Why she could not find rest, and pasturage in that community where so many holy and useful men and women have been raised up, and prepared for mansions of glory, is not for me to say. If the reader be disposed to censure this part of her conduct, he must admire the purity of her motive. She appears to have been a very eminent and useful woman in the Society of Friends. the following SKETCH of her religious experience and labours, is taken from an Octavo Edition of her Life, lately published and edited by her daughter, Hannah Dudley.

Mary Dudley was the daughter of Joseph and Mary Stokes, and born in the city of Bristol, the 8th of 6th mo. 1750. Being of a delicate constitution, she was, during infancy and childhood, subject to frequent and severe indispositions, yet she was early sent to school, and often mentioned, as a proof of serious thoughtfulness, her love of reading the Holy Scriptures, and that her partiality for the Prophecies of Isaiah was such, as to make her governess repeatedly inquire whether she had not yet got through that

book? Being of quick parts, and possessing facility at acquiring knowledge, she made rapid progress in learning; and as she advanced to youth, the vanity which is inherent in the human mind was much fed by the admiration of her relations and acquaintance; yet, even at this early period, she was at times sensible of the humbling visitation of divine love.

The following are her own words, I am drawn to commemorate the gracious dealings of a merciful Father and Creator in early visiting my mind,—Being educated in great strictness by my parents, respecting the observance and ceremonies of the worship they professed, (that of the Establishment,) I was a constant attendant upon them from childhood, though with this, allowed to enter into most of the vain amusements of the world, to which my natural disposition greatly inclined; while in the midst of dissipation, I often felt a dissatisfaction, and my mind was visited with something so awful, that I appeared to others very grave, and have frequently been laughed at for it. I was fond of reading, and found much pleasure in yielding to it; which, with a turn for poetry, and the intimate acquaintance of several sensible serious inclined persons, occupied much of my time from seventeen to eighteen years of age.—still my mind was like a blank, waiting to be filled up, and prepared for the more extensive reception of the precious visitation, which, early in the twentieth year of my life, was sweetly vouchsafed; so that all that was within me bowed in deep prostration, and yielded to the superior power of heavenly love. My mind being in the prepared state above described, it would be unsafe to date this change from the particular period of my attending the Methodist meetings; though in doing so, I certainly felt more of divine impressions than at any previous season.—I continued to hear them, and was often sweetly affected and comforted; yet, even at such times, there was something within me craving the purity of an inward, spiritual life. During these feelings, and consequent shakings from all visible things, I often went into Friends' meetings, and there, especially in silence, did my spirit feed, as it also

did in deep awful retiredness, when no eye saw me; but when, by this powerful attraction, hours have passed away, so that my body seemed to do with a very small portion of rest or sleep, I felt like a child clinging to its parent's breast; and in this state a covenant was made, which to this hour I humbly trust has not been forgotten.

The change which she felt it her duty to make, by leaving off ornaments, and wearing such attire as was consistent with her views of christian simplicity, being very mortifying to some of her nearest connexions, she suffered considerably on this account. The peace, however, with which her mind was favoured, more than counterbalanced these trials; and strength being mercifully proportioned to the occasion, she was enabled to persevere in the path of obedience, and has frequently been heard to say, that her company soon became as undesirable to her former gay associates, as theirs was to her; while her society and example proved the means of solid advantage to some of her cotemporaries, who continued, or sought her acquaintance. At this period, she frequently recorded her feeling in metrical composition; and the two following pieces are selected, as describing her state of mind.

WRITTEN ON HER TWENTIETH BIRTH-DAY.

Did angels' love or seraphs' glowing fire
My bosom warm, or my glad breast inspire—
With what loud praises would I pierce the skies,
What tuneful incense from my lips should rise.
Yet, though my pow'rs with no such ardour glow;
The feeble strains of thankful love may flow;
My languid members shall a tribute bring,
And humble praise awake the silent string.
While nineteen years their varied seasons roll'd,
How chain'd this captive heart in winter's cold;
Unaw'd by threat'nings and uncharm'd by love,
It still refus'd the quick'ning draught to prove.
Vain the return of ev'ry annual day,
Its call still slighted or neglected lay;
In vain it told me that it gave me birth,

For still it found and left me slave to earth,
Immur'd in shades of interwoven night,
In nature's dismal chaos, void of light,
Thus lay enwrapt my pow'rs, till mercy spoke,
And through the gloom a ray obedient broke.
Amazing grace! through this I still survive,
And boundless love has bid the rebel live:—
Bids me, for once, with joy behold the day,
That brought to light this animated clay.
Since mercy deigns to smile,—hail welcome morn!
For ever solemniz'd be thy return,
On thee let pure devotion ever rise,
And breathe to heav'n, unsullied sacrifice.

A HYMN,

WRITTEN IN THE TWENTY-FIRST YEAR OF HER AGE.

How shall I tune a trembling lay,
  How touch the soften'd string?
Fain would I heav'nly love display,—
  The God of mercy sing.

I would,—but Oh! how faint each power,
  How far too high the theme;—
Come, blessed spirit, aid restore,
  And raise the languid flame!

What wonderous grace! what boundless love!
  What soft compassion this,
That calls my rebel heart to prove
  A never fading bliss!

Long have I sought the pleasing sound,—
  But sought, alas! in vain,—
Explor'd in pleasure's mazy ground,
  In nature's desart plain.

What grace that I am not consum'd,
  Not hurl'd to endless night;
Mercy has all her pow'r assum'd,
  And yields a cheering light.

'Tis mercy bids me seek the Lord;
  'Tis mercy bids me fly;

'Tis mercy speaks the balmy word,
"Repent, thy God is nigh."

'Tis mercy fills my trembling heart,
With agonizing pain,
With keen distress and poignant smart,—
Nor heave these sighs in vain.

The tears that now in torrents flow,
This mercy will repress;
Remove the load, a pardon show,
And speak a healing peace.

Then let me humbly wait the hour,—
The hour of sweet release;
Incessant, saving grace implore,
Incessant, pant for peace.

At thy blest feet my, LORD and KING,
Resigned let me lie,
Till the glad peals of triumph sing,
And faith behold thee nigh.

Then shall the stammerer's tongue proclaim
The goodness of the LORD;
In grateful strains rehearse his flame,
In hymns his love record.

I'll warble to each list'ning ear,
The feeble song of praise;
My sweet employ while trav'lling here,
To lisp redeeming grace!

Her exercises of mind, under the gradual discoveries of the divine will concerning her, being in a degree unfolded in some letters to a dear and intimate friend, it is thought the following extracts will be acceptable to the reader.

May 10th, 1771. I have nothing my dear friend, to tell you, but of mercies,—nothing but unbounded love should be my theme. The LORD is indeed gracious, and has lately given me to feel it. Oh! what sweet calls, what gentle admonitions has he indulged me with. The feeble structure of clay is impaired, but glory to my GOD, my soul

feels the invigorating influence of his grace; in some moments of retirement, lately, it has been ready to burst its barrier, and I have earnestly longed to be with my beloved. nor can I think it will be long first. Glorious prospect! Oh! my friend, if our next meeting should be around the throne! While I write, my heart feels unutterable desires. Pray for me, that the work of grace may be completed in my soul: I believe it will,—I feel I want every thing, and am fully confident JESUS will supply all that is lacking. In the eyes of some, this might appear as the wild excursion of enthusiasm; to my friend it will wear a different aspect, and (I trust,) engage her in my behalf, at the throne of grace.

November 5th, 1771. Do not you, do not I feel the need of just such an all-sufficient Redeemer as the compassionate JESUS? Blessed be his name, we cannot, we would not do without him, as our Prophet, Priest, and King. Here our poverty indeed is our greatest riches; we are content, yea, we rejoice, that our whole dependance is on, and our entire support derived from him, in whom all fullness dwells; *as having nothing, and yet possessing all things.* Christ is indeed eyes to the blind, ears to the deaf, feet to the lame, yea, all the sinner wants. For my own part, I feel I am all weakness and helplessness, having every thing to learn, but find the Lord Jesus to be that rock whereunto I may always resort. I long to be more closely united to him who hath so graciously condescended, and mercifully delivered me. Oh! that my one desire, aim, and intention, may be to live to his glory.—Surely infinite love joins with infinite wisdom, and wills our peace. May our language then, be ever this,

> "Melt down our will and let it flow,
> And take the mould divine."

Consider the Apostle and High Priest of our profession, Jesus Christ, who, for the joy that was set before him, endured the cross. Oh! my friend, let us press toward the mark, this glorious mark of conformity to our divine

Lord and Master. Does nature, that principle which cries spare me, oppose, and strongly resist the operation of that power which lays the axe to the root of the tree, and forbids self-indulgence? yet, let us in the strength communicated, obey that command, "follow me;" and will not every act of self-denial we are enabled to perform, weaken the power of our enemies, and encourage us to persevere in the glorious combat? Verily it will, and also meet a present recompence of reward from condescending grace.—I suppose my friend expects an interpretation of what has been lately hinted, with regard to the approbation I feel of the Quakers' mode of worship; on this point I have little to say, yet with the most unreserved freedom will I speak to that friend, whom I wish to know the inmost recesses of my heart.—Since I have known any thing of the peace which is from above, retirement has been pleasant.- I think I may conclude, that the Spirit of God has now produced a cessation of self-working within me, and by emptying, as from vessel, to vessel, is shewing me I have every thing to learn, and that by lying in his forming hand, the temple will be raised to his own glory; this leads me into the inward path of abstraction from those things I once thought essential, and to the conformation of these feelings the ministry of the Friends has much contributed; the small still voice has whispered unutterable things to his unworthy dust in their assemblies, and given tokens of his approbation to my meeting with them.—I know not that it is my duty to be joined with this part of the flock, though my mind strongly unites with them; my path must be more illumined before I presume to take a step so important. I want not a name, need I tell you so? it is the nature of that christianity which is life, and spirit, that can alone administer real peace to mine, and to every soul.—My ever dear friend will, I doubt not, bear me on her heart before the throne of grace, where I trust our united language will for ever be, "Father, thy will be done."

It appears from the memoirs before me, that Mr. Wesley held a correspondence with this young woman, during the time she was a member of his Society, and that her leaving

his connexion gave him some considerable pain and uneasi
ness, which he endeavoured to prevent by trying to satisf
her scruples, and cautioning her where he apprehended sh
was most exposed to danger; and although this had nc
the desired effect, yet, they were never separated in affectior
while on earth, and continued to esteem, and speak wit
great respect of each other, and there can be no reason t
imagine that their love for each other, will be the less i
heaven, because they could not exactly see alike, while upo
earth. The following is part of a letter from Miss Stoke
to Mr. John Wesley, in answer to cautions he had giver
and fears, which he had expressed concerning her.

July 29, 1772.

My very dear and worthy friend,

I believe the apprehension of my valuable frien
and father arises from a tender affection for an unworth
worm; of the sincerity of which he has only added a fres
and convincing proof. Whether I may give weight to, c
dissipate your fears, the most unreserved declaration of m
sentiments will determine. Your reviving in my remem
brance the many favours I have received from the libera
hand of mercy, since my connexion with our dear friends
is kindly proper; I think I have some sensibility of th
love of God towards me in this respect, and esteem tha
memorable hour, when I heard the gospel trumpet amon
them, the happiest of my life. Yes, my dearest sir, m
heart burned while I recollected the attraction of heavenl
grace! the many, the innumerable mercies since the
received, I desire with thankfulness to acknowledge; an
which, unless the spirit is separated from the graciou
author, cannot be forgotten. Beware of striking into nev
paths, says my reverend friend. Much, very much, shoul
I fear exploring any of myself, or taking one step in s
important a point, without the direction of him, who i
emphatically called, Wonderful! Counsellor. To his prais
be it spoken, he has given me the desire to be guided b
him; and humbly hope, in obedience to this holy teacher

I have at some seasons attended the Quakers' Meeting, but not at the time of our own worship, except sunday evenings, when, with truth I say, the excessive warmth of the room, was too much for me to bear. I am obliged to testify, the Lord has clothed his word delivered there, with divine power, for which the heart of my dear father will rejoice since

> "Names, and sects, and parties fall,
> And thou, O Christ, art all in all!"

With regard to silent meetings, I apprehend their authority may be known by the power they are attended with. I have not been at such, yet, in my own experience, find the unutterable prayer to be the most profitable, and am led much into what is so beautifully expressed in one of our hymns.

> "The speechless awe that dares not move,
> And all the silent heaven of love."

I long to be more internally devoted to that God, who alone is worshipped in spirit and truth; and find, in order to keep up a spiritual intercourse, there must be a deep, inward, silent attention, to the secret intimations of divine love, for which my inmost soul aspires to him, who has promised to fulfil the desire of them that seek him; and is this, my dear sir, "stepping out of the way?" Surely it cannot, while I find a peace that passeth all understanding. Can this lead me to think slightly of my old teacher? Oh! could my heart be opened to my friend, he would see for others characters impressed. Will this teach me to neglect my meetings? I esteem them great privileges where, not custom, but a sincere desire for God's glory is our principle of action. What further can I say to my honoured friend, after disclosing so much of that heart which holds him in most affectionate and respectful love. I can only add the request, that he would join me in that emphatic prayer to the God of all grace, "thy will be done;" to which an

attention and obedience will, I trust, divinely influence his very unworthy, but gratefully affectionate,

M. STOKES.

After this she gradually withdrew from the Methodist Society, and because (as she thought,) it was her religious duty to profess with Friends, which she was strengthened openly to acknowledge, in language and demeanour, about the middle of the year 1773.—Her relations left no means untried to dissuade her from a profession which involved so much self-denial, and seemed, in their view, to frustrate every prospect of worldly advantage, and her mother considering her change as the effect of temptation, was in hopes the interference of the minister of the parish would prove helpful, and accordingly promoted an interview; but this did not produce any alteration, neither was it very satifactory to either party; the clergyman very strongly censured her for having taken so important a step without first consulting him, to which she replied, that not feeling at liberty to confer with flesh and blood, even by consulting her own inclinations, she dared not to seek any human counsel, and was endeavouring to act in simple obedience to the discoveries of divine light in her own soul. Upon leaving her, he presented a book, which he enjoined her to read, but upon looking at the title, "A Preservative from Quakerism," she pleasantly observed, it is too late, thou shouldest have brought me a restorative. In the midst of this opposition, she was much encouraged by the sympathy and christian advice of Elizabeth Johnson, a conspicuous and valuable member of the Methodist Society. This friend had frequently visited her during her illness, and once, when she was thought near her end, after spending a considerable time in silence, by the bed side, solemnly addressed her in the following language, I do not believe that your heavenly Father is about to take you out of the world, but I believe you are called to make a different profession; you are not led as the Methodists are, but you are designed to become a Quaker.

The state of her mind at this period, will be best set

forth by a further extract from the memoir already alluded to.

I now kept constantly to the meetings of Friends, and began to feel a settlement of mind in real peace, which my tossed state for several years had caused me only transiently to possess; or at least, not in the degree of which I now partook; not that all the work seemed requisite to commence anew, for assuredly Christ had been raised in my heart, though until now, the government was not wholly on his shoulders; but by this unreserved surrender to his pure guidance, the mystery of godliness was beginning to open in increasing light and power, and that spirituality which had been discovered, was now in a measure possessed. A view I had been affected with on my first convincement, now cleared, and appeared so near being realized, that my mind, almost without interruption, dwelt under so awful a covering, that even all conversation impressed me with fear, and I was held in deep inward attention for, and to, the revealings of life. In religious meetings I was for some time frequently affected, even to trembling, when matter would present to my mind, as though I must deliver it, though seldom more than a very little; notwithstanding, the love I felt was so universal, that I wanted all to be reached unto, but for this family, (the Society of Friends,) among whom I had tasted the soul sustaining bread, Oh! how did I long for them and their good.

About this season, from a settled conviction of rectitude, I applied to be received into membership; and thought I might, when this privilege was granted, feel more strength, should this solemn requiring be continued; but though my way was made so easy, that one visit only was ever paid me on this account, Friends being quite satisfied in their minds respecting the work begun in me, yet, while the previous deliberation in the Meeting took place, the fire of the Lord so burned in my heart, that I dared not but speak with my tongue. * For several meeting days I hesitated,

* In the way in which public worship is conducted among the Society of Friends, any individual of that body, whether male or

not through wilful disobedience, but awful fear to move in so great a work, and felt consequent poverty, though not severe condemnation; but one day, about the 11th mo. (I think) in the year 1773, sitting with Freinds in their meeting-house, in the Friars, Bristol, (I had once, in a little country meeting, moved before, but never here, where the cross was great indeed,) my spirit bowed in awful reverence before the God of my life, and a few words so settled, that I could not any way shake them from me. I sat and

female, may rise and give a word of exhortation. In other religious communities, where the public worship of God is generally conducted by a stated minister, it would be more difficult for any other person to stand up and speak a word for God; and more especially for a female to do it; and yet some individuals have been constrained to do this. At Nottingham, while Mr. Bramwell was preaching to a very large congregation in the Methodist chapel one sunday evening, a pious leader in the Methodist Society, felt an extraordinary influence from the Holy Spirit, accompanied with the clearest conviction of its being her duty to address the congregation. When the sermon was finished, she begged leave of the preacher, and congregation to state her views and feelings under the sermon; and then, in the most powerful manner, addressed the congregation. This address was accompanied with a peculiar influence from God, and present, and lasting effects were produced. Something similar to this we find in an account of the life, experience, and gospel labours of Benjamin Abbott, of North America, written by himself. He was a preacher belonging to the Methodist Episcopal Church, and eminently useful in the salvation of souls. The power of the Lord, says he, continued amongst us in such a manner, that many fell to the floor, and others cried aloud for mercy.—One young woman rose and began to exhort the people; I stopped preaching, which I always judged best, in similar instances, and let God send by whom he will send; she went on for some time with great life and power, and then cried out, let us pray; we all kneeled down, and she prayed with life and liberty, until she was spent. A preacher being present, I called on him, and he went to prayer, and while he was praying, three were set at liberty. The young woman who had given the exhortation, and prayed, took five others with her, and retired to the barn to pray for the mourners who went with them, where they continued till late in the evening, and three souls were set at liberty; and another as she was returning home, in sore distress, fell on her face in the woods; where she continued in prayer until God set her soul at liberty. Mr. Wesley says, afterwards we all spent an hour in singing and serious conversation. The fire kindled more and more, till Mrs. —— asked, if I would give her leave to pray. Such a prayer I never heard before, it was per-

trembled exceedingly, and desired to be excused, till a valuable friend from America, (Robert Willis,) when on a religious visit to that city, stood up, and spoke so encouragingly to my state, that when he closed, I stood on my feet, and the words impressing my mind, seemed to run through me as a passive vessel; he almost instantly kneeled down, and supplicated for the preservation of the little ones, saying, thou hast brought to the birth and given strength to bring forth, &c. I could not stand while he was thus engaged, being as though my whole frame was shaken, through the power of the truth. When meeting closed, I got as quickly as I could out of it, and walked a back way home, with such a covering of sweet peace, that I felt the evidence indisputably clear, that if I were then called out of time, an everlasting inheritance was sure: the whole creation wore the aspect of serenity, and the Creator of all things was my friend. Oh! on my return home and retiring to my chamber, how sweetly precious did the language addressed to the holy Patriarch in an instance of obedience, fell to my spirit, and it was indeed sealed by divine power, "because thou hast been faithful in this thing, in blessing I will bless thee," &c. &c. None of my family knew of this matter, and I strove to appear cheerful, which indeed I could in the sweet feeling of life; but so awful was the consideration of what was thus begun, that solemnity was also my garment, and I wished to be hid from the sight of every one. My body being very weak, the exercise and agitation greatly affected me, and I was that night taken alarmingly ill, but in a few days recovered, and got again to meetings.

fectly original, odd, and unconnected, made up of disjointed fragments, and yet like a flame of fire. Every sentence went through my heart, and I believe the heart of every one present. For many months I have found nothing like it. It was good for me to be there.—More of the real power of God attends these uncouth expressions, than the sensible discourses of even good men, who have twenty times her understanding. Thus I have many times known God to attach his power to the words of extremely weak men. The humble overlooked the weakness of the men, and rejoiced in the power of God.—But all his power is unacknowledged, unfelt by those who stumble at the weakness of the instrument.

Wesley's 13th Journal, page 102. EDITOR.

Friends manifested great tenderness towards me, and though not frequently, I sometimes said a few words in the same simplicity I first moved, and once or twice ventured on my knees; after which exercises, I mean all of this nature, I felt quiet easy, but never partook in the like degree as before recited of divine consolation.

Here it may not be unreasonable to remark, that her dedication was made the means of reconciling her offended mother to the change which had so exceedingly tried her. This dear parent being accidentally at a meeting where her daughter spoke, was greatly affected by the circumstance, and calling upon an intimate acquaintance afterwards, expressed her regret at having ever opposed her, adding, that she was then convinced it must be the work of God, as from the knowledge she had of her daughter's disposition, she was well aware it must have cost her close suffering to undergo the exposure she had witnessed that evening. The fruit of this conviction became immediately apparent, so that although no direct allusion was ever made to the subject, the return of maternal tenderness and love was a sufficient, and very grateful evidence to one who had deeply lamented the necessity of giving pain to a parent, by acknowledging the superior duty she owed to her heavenly Father. In her own memoranda she writes thus,

My acquaintance now increased among the Friends, and I had frequent opportunities of hearing the observations of some very wise and experienced persons, respecting ministry. Though great was the encouragement given me by many, as well residents in the same place, as strangers, a disposition always prevalent in me, especially on religious subjects, now took the lead, and I fell into great reasoning, respecting my call to, and preparation for so great a work. I imagined if I had longer abode in the furnace of refinement, it had been better, and sometimes, thought I was wholly mistaken; that perhaps the first, or all the little offerings, were acceptable as proofs of the surrender of my will; but, the ministry I was not designed for, the woe had not been sufficiently felt, &c. &c. Oh! it would be

difficult for me to mention, nor might it be safe, what my spirit was by these reasonings, plunged into,—I fainted in my sighing, and found little or no rest. Meeting after meeting I refused to move at the word of holy command, which hereby became less intelligible, and my understanding gradually darkened, through rebellion, so that I said with Jonah, it is better for me to die than to live! Frequently before going to meeting, has my spirit felt the interceding language, leave me not altogether, but, if this thing be required of me, again reveal thy power, and I will yield obedience; and such has been the condescension of the Lord, that I have been repeatedly so favoured; but presuming to say, this is not a motion strong or clear enough, I cannot move in doubt or uncertainty, my covenant was not kept, and I again incurred divine displeasure, and in a manner only comprehended by experience, knew the poverty of withholding more than was meet. I at last became almost insensible to any clear call or manifestation of duty; yet, when deprived of my health, and not expected by others to recover, I was favoured with inward quiet, and perhaps might have obtained mercy, had I then been taken; but he whose goodness and ways are unfathomable, saw meet to raise from the bed of languishing; and soon after, (in the year 1777,) I entered into the marriage state, and removed, to settle in Ireland. It was now about four years since I had first opened my mouth in ministry, and perhaps three years since the reasonings of my mind had kept me from a state of obedience, in which time I had removed from Bristol to Frenchay, (where I was married,) at which place of residence I never recollected appearing in any meeting, and seldom in a private sitting.—Being in the situation above described, I was recommended to the meeting which I had now removed to, only as a member of Society, which was done in a very affectionate manner; though in the certificate from Bristol to Frenchay, my appearances in the ministry had been mentioned. Soon after settling at Clonmel, I was, however introduced into the meeting of ministers and elders, and also made an overseer.

When sitting in religious meetings, I was often sensible

of the revival of exercise; and undoubtedly felt a sufficient degree of strength to have gone forth, had I been willing to use it; but the old plea, more clearness, more power, prevented my accepting the often offered deliverance; and at last the intimation became so low, the command so doubtful, that it seemed as though I might either move, or be still, as I liked, and I even have rejoiced after meeting, in an ungodly sort, that I had been kept from the temptation of speaking in the Lord's name. The concern of sensible minds on my account now became frequent, and several were led into near and tender sympathy with me, and travailed for my deliverance.

Thus I went on, as my recollection serves, for about seven years, after my first yielding to the reasonings before described; and indeed just before being brought out of this horrible pit, I think the extremity never was so great, insomuch that I fainted in my spirit, and all hope was cut off, my language being, I shall die in the pit. In this state I attended a province, or quarterly meeting, in Cork, and after sitting two meetings for worship on the first day, in, I fear, wilful rebellion to the gentle intimations of duty, I went to Samuel Neale's in a trying situation of mind and body, and his conduct towards me was like a tender father, saying, the gift in thee must be stirred up. I got little rest that night; and next morning went in extreme distress to meeting, where I had not sat long before a serenity long withheld covering my mind, and I thought I intelligibly heard a language uttered, which exactly suited my own state; but it so hung about me (as at my first appearance, though not any thing like the same clear command to express it,) that being lifted above all reasonings, before I was aware, I stood on my feet with it, and Oh! the rest I again felt, the precious holy quiet! unequal in degree to what was at first my portion; but as though I was altogether a changed creature, so that to me there was no condemnation. Here was indeed a recompence even for years of suffering, but with this alloy, that I had long deprived myself of the precious privilege, by yielding to those reasonings which held me in a state of painful captivity. One might naturally suppose,

that after obtaining so great mercy, and feeling the precious effects of deliverance, great care would be taken, lest the fetters should again be felt; but though in some sort, this was the case, my dedication seemed only partial, and frequent relapses into want of faith, again involved in distress and uncertainty, so that the relief at seasons obtained, was broken in upon. And sometimes as delivering only a part of the commission obstructed the return of peace, so at other times great serenity was my covering, and the honest discharge of duty was rewarded with the incomes of life.

The following are extracts from the journal of this pious woman in her various religious visits. In1786, we find her at Limerick.

6th day, the 8th. Went again to meeting, where, after a hard, laborious travail of spirit, the command seemed clear to sound the call formerly uttered; wash ye, make ye clean, &c. help was graciously administered; yet life felt low, and I thought there was very much room in the minds of the people. We had two family sittings afterwards.

14th of 3rd mo. 1787. Left my own habitation, in company with my dear friend, S. Shackleton, and proceeded by easy stages to Mount Mellick.

16th. Sat a low exercising meeting, which was silent, except a few sentences delivered by dear M. Ridgway, recommending a self examination to know why the spring did not rise in our solemn assemblies.

17th. Went to breakfast at I. G's, and had afterwards a little sitting, in much sweetness with them, and a few friends, not of the family; great nearness of sympathy with A. G. and much liberty in communicating what impressed the mind. Dear R. Shackleton was well engaged in recommending fervour of spirit, that there might be a dedication to serve the Lord.

5th day, 22nd. Sat with the children in the provincial

school, which was a season of great favour and liberty; much opened in pure love to this hopeful plantation, which seems evidently to me to be under the cultivating hand of divine power. We dismissed the children, and had afterwards a sitting with the masters and mistresses, which was also owned by continued solemnity, and great liberty in mentioning what was felt, and we parted in the renewings of best love.

4th day, 28th. Sat another low, exercising, and silent meeting, though I believe it had been better for me to have spoken; went that afternoon to Mountrath, and attended meeting there next day, which was a time of uncommon travail to my spirit; all seemed death and darkness, but through long waiting in silent baptism, I at length ventured on my feet with the language, arise and be baptised, and wash away thy sins, and great liberty followed; but very little entrance seemed in the minds of the people.

In 1788, We find her in various parts of Holland, Germany, and France.

10th, 4th mo. Left Amsterdam, in a carriage boat, the usual way of travelling in this country; it is drawn along a canal, by a horse, and consists of a small cabin, calculated to hold seven or eight, and a large room which will contain about thirty people, with seats to accommodate all the passengers, and light sufficient to work by. We arrived at Utrecht between three and four o'clock, felt exercised respecting a meeting here, but, not living enough by faith, and looking too much outward, discouragements prevailed.

11th. Set off from Utrecht in a post waggon, and travelled over deep roads, through a woody country, thickly inhabited, though the land is poor, and we found but indifferent lodging and entertainment until we reached Dusseldorf, on the evening of the 13th, where we got to a good inn.

15th. Went off the direct course about eighteen miles

to Elberfield, expecting to find some seeking people; we were directed to a person named Smith, with whom we spent a little time; he speaks English, and was civil, but seemed fearful of engaging to be our interpreter; he informed us there were some mystics in the town, who met together on 1st days, but we found no way to get into their company.

17th. Left Dusseldorf about half-past six, and got to Cologne to dinner,—a dark place of popish superstition, crosses and images appearing almost every where in and about it; we all felt oppressed, and glad to leave this place; reached Bonn, a smaller town, where similar idolatry prevailed; G. D. and R. G. walked out, saw the Host, as it is called, carrying about, and the people kneeling to it.

18th. Rode through a beautiful valley of vineyards, and other plantations, bounded on one side with richly cultivated mountains, and on the other by the Rhine, on each side of which, towns and villages thickly appeared, also some monasteries and nuns, altogether forming as diversified and lovely a scene as I ever rode through; but in this day's journey I found nature unusually oppressed, so that it was hard to bear the motion, and my illness increased so much, that when I saw a town on the other side of the Rhine, not knowing it was our destination, I thought it looked a desirable resting place, and wished to get to it; when the driver turned the carriage that way, and it proved to be Nicuvied, a place to which we had recommendations. Here we got a comfortable inn, like a private lodging, kept by Moravians, who received us cordially, and we took up our quarters with them.

23rd. We called this morning, on an old man, belonging to a sect who call themselves inspired; a little conversation through an interpreter proved rather satisfactory. At seven in the morning, we went to sit with these people in their meeting.—They remained a while still, with apparent solemnity, then all kneeled down, and used words as prayer, afterwards singing, then one of them read part

of a chapter and expounded.—We sat still until they had concluded, when a few words were, as well as the language admitted, conveyed to them. On the whole we were not sorry we obtained this acquaintance with their manner of worship, as others denominated them Quakers, and we were not able to unfold to them the difference between us.

24th. In a little retirement this morning, light seemed to shine on a public meeting here, the Menonists agreeing to give the use of their house at four o'clock in the afternoon; a few of these with some Moravians, and Inspirants, attended. Joseph Mortimer, a single brother from Yorkshire, kindly acted as interpreter for us.

We got to Wisbaden the evening of the 26th, and met with an Englishman, who accompanied us to several bathing houses, this place being famous for an extraordinary boiling spring, of a sulphureous nature which is communicated by pipes to the different houses. From thence we proceeded to Frankfort, a fine populous town, remarkable for the liberties it possesses, being governed by its own magistrates, who are Lutherans; it is supposed to contain 20000 inhabitants, among them 3000 Jews.—No man pays more than five pounds a year taxes, which commences on his declaring himself worth one thousand five hundred pounds. This city being so privileged is a thriving one, and not obliged to take part in war, unless the empire be invaded. Here we met one called a Pietist, with whom we had some religious conversation, to our mutual comfort.

16th. We left St. Gilles and spent that night at Nismes.

We travelled from Nismes in a tedious manner, drawn by miles at the rate of about thirty miles a day, rising early and late taking rest. The country abounds with vineyards, oliveyards, fig, and mulberry trees; pomegranates growing in the hedges like our white thorn, and the air in some places rendered fragrant by aromatic herbs, springing up spontaneously in rocky ground. There is but little pasture land in these parts; a rudeness in appearance, with the want

of neat fences, &c. render the country less beautiful than ours; the houses are dirty, and the people slovenly, they seem chiefly employed in making wine, and raising silk worms, which give them profitable produce. There was neither a cow nor milch goat in the village of Congenies.

We got to Hyons on the 21st,—and at Paris on the 29th.

14th. Attended the quarterly meeting for London and Middlesex, which was large and favoured. We feel, I trust, humbly thankful at being once more indulged with seeing many near and dear friends, whose affectionate reception of us seems a cordial to our spirits, after our various exercises. We attended many different meetings in the city, and on the 21st returned to the morning meeting the certificates received therefrom, and gave a little account of our movements in this arduous service, of which a record was made on their books.

Under various deep exercises during this journey, the language, wherefore didst thou doubt? has been so legibly inscribed on my heart, that I often think none has greater cause to depend on the arm of everlasting help than I have, and the conforming evidence of a peace passing every enjoyment has been as a stay in the midst of conflict, an anchor in times of storm; nor do I ever remember feeling a more abiding sense of this heavenly treasure than during my residence with that dear little flock at Congenies, towards whom the current of gospel love still flows.

1791, 6th day 7th. We went to Bullymena, near which one family under our name resides. It had been usual for this family to meet Friends who were travelling, at one of the meetings, but I felt an unusual inclination to go to them, though it cost us a few more miles riding, and as soon as we entered the town I thought I understood why the impulse was so strong to visit it; but I kept the pressure my mind was under to myself, and no meeting house being there, nor Friends residing in the place, felt discouraging. However on going up stairs at the inn, I observed two rooms

with folding doors, which being opened, made the whole pretty large; so I gave way to the impression, I had notice circulated of a Meeting, to which, besides the few Friends, about forty persons came. A solemn covering was evident, to the humbling of our spirits, and in the prevalence of gospel love the testimony of truth was a little opened, gracious help being afforded beyond what I could have asked or expected, so that I could renewedly say, it is good to trust in thee,—yea, none ever trusted and were confounded.

This morning we set out after breakfast, and a few miles from the town our guide informed us there was a settlement of Moravians, at a little village he pointed to, I inclined to call on them; so we turned off the road, and went up to the house of the single sisters, where we were kindly received; and finding that I had been acquainted with many of their people in Germany, produced additional attention to us. They took us over their chambers, chapels, &c. and shewed us the various works they wrought; and afterwards requested us to take a bit of bread, we did so, in the matron's apartment, who appeared a religious feeling woman, as was the case with several others of them, and this little visit seemed mutually satisfactory and pleasant.

Tober-head, 6th mo. 21st. We left Ballinnacree 2nd day morning, and reached this place in the evening, where we met a truly kind reception in the garb of simple hospitality, and felt very comfortable in the humble dwelling of our dear friend Gervas Johnson, attended by his two daughters. At the meeting here, this day, the house was nearly full of Presbyterians, the preacher, his wife, and the clerk of their meeting among them; it was a season of liberty.

In humble gratitude to the author of all our mercies it may be acknowledged, that the meeting at Bandon was a time wherein holy help was afforded, and not only a door of utterance, but one of entrance opened, by his power who opened the heart of Lydia of old. The people were

attentive, solid, and I believe many of them thoughtful; not only inwardly inquiring, what is truth? but willing to receive the answer as there was strength to explain it; and the consoling hope attended, that some, for whom our spirits then travailed, would be everlastingly inclosed in the true sheep-fold. This opportunity of feeling and labouring in the ability afforded, left solid satisfaction on our minds, with desire to commit the issue to him, who ordereth all things according to the purpose of his own will. In the evening we sat with the few Friends there collectively; the labour here was abundantly more difficult, the work harder, and the hope less, because it seems indeed, when our little church is felt with, and administered to, it must, as in a state of sickness, and Alas! may it not be feared that this sickness is not deeply enough felt.

We held a meeting at Skibbereen, which was very largely attended, and mercifully owned by holy help, to the humiliation of self, and exaltation of that which is above every name, and whereto, I trust, some present bowed in reverend thankfulness of soul. Next day we went through wind and rain to Baltimore, a poor straggling place at the sea side, mostly inhabited by fishermen, sea-faring persons, and revenue officers, who, I apprehend, are generally Protestants. No suitable place could be obtained for a meeting, but the public worship house, which we were glad to accept, the feeling of gospel love being strong to the people here. We filled one of the pews, and I believe all the others were nearly full; the company were quiet and solid in the time of silence, and very attentive during the communication of those truths we had to declare amongst them; indeed, soon after sitting down, the covering of solemnity was beyond what is frequently witnessed on such occasions, and I have a consoling hope that the labours of that day will not be altogether in vain.

Passing over the journal of the travels and labours of this holy woman, for a great number of years, we will turn to her views and feelings, at the close of a lengthened, and laborious life, in the service of her divine Lord and Master.

1821. Once upon retiring to bed in a very exhausted state, after an evening meeting in the city, (of London, where she then resided,) my dear mother said with much tenderness of spirit, I long to be joined to the general assembly and church of the first born, yet, such is the love and concern I feel for the souls of the people, that my life seems of little consequence, and I could be satisfied to drop while declaring the mercy of God in Christ Jesus to a fallen race.

On another occasion of the same kind she observed, what a favour to have a good bed, but what a still greater mercy to have a good hope through grace, that after a few more fleeting days there will be a settlement in unmingled, everlasting rest. I am so weaned from anxiety, that I seem to have nothing in the world to think of.

On 1st day 16th, 3rd mo. she was largely exercised in the forenoon meeting, at Devonshire house, and in the evening had an appointed meeting for the inhabitants of that neighbourhood, wherein she was wonderfully strengthened to proclaim the important doctrines of the gospel. Whilst inviting those present to the consideration of their latter end, she mentioned how surprisingly her own life had been extended, and that having completed more than the three score and ten years, she could then look back upon her existence as but a point, in comparison of eternity.

The solemnity which prevailed at that season was remarked by many who attended it, and upon returning home in a very exhausted state of body, my beloved mother expressed the peace and satisfaction with which her mind was clothed. In the morning she also observed, that whenever she had awoke in the night the remembrance of that meeting was sweet and comforting to her, and that she loved to think of the feelings by which it had been marked.

Thus with alacrity, and even cheerfulness, did this aged servant of the Lord prosecute the closing labours of her day, repeatedly observing, that although sometimes

weary in the work, she could honestly say she was not weary of it, but felt the service of her Lord and Master to constitute her meat and drink, in a spiritual sense.

6th day, 25th. During that and the following day, she was frequently employed in a strain of heavenly rejoicing, and once observed, how little idea we can form of what will open upon the spirit when the incumbrance of mortality is laid down. I have not a wish to go, if I could proclaim to one more soul the rich mercy of God in Christ; but if it be the will of the Lord to take me, I hope my dear children you will be resigned, and preserved from all evil; and may the Lord preserve your goings out and comings in from that day forth and for evermore. I have nothing to depend on, not a shred of my own, no good works to tell of; only mercy, that which visited me in the morning of the day, has supported me through life, and will support me in death; unmerited, unbounded, and I trust, unchangeable mercy! I have loved the cause of my Redeemer, it was to draw to him, to attract and fix the attention of the mind on him alone, that I have been willing to proclaim his goodness.—Thy will be done, is the highest anthem ever sung on earth or in heaven; that will of God which is our sanctification.

3rd day, 29th. She desired the xii. chap. of Hebrews might be read to her, and whilst hearing it, seemed as if deriving peculiar comfort from that blessed record of divine doctrine and instruction; observing, it was part of that chapter which engaged my attention at the last meeting I bore testimony in London. Upon the last verse but one being read, "let us have grace whereby we may serve God acceptably, with reverence and godly fear;" she audibly pronounced, Amen, Amen.

Afterwards with much composure, and in a tone that bespoke the feeling of renewed thankfulness, she said I seem to have nothing to do but with the present moment, no looking back with pain or uneasiness. Oh, not to doubt the foundation is great mercy; warn them, tell all, there

is no other way but resigning up all, the management of ship and cargo, to the true unerring pilot. Then, (alluding to Paul's shipwreck,) though the vessel may be tossed, however any are tried, some as on boards, and some on broken pieces of the ship, but Oh! the consolation, all will get safe to land.

I sometimes feel as if I could fly even to distant lands, to proclaim the gospel of life and salvation; the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

4th of 5th mo. She said, for a man to have his bible in his hand and read, "as I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live," and then ventured to say that any soul is created for destruction; Oh! surely the present dogmas nearly amount to an assertion of this kind; I have not so learned Christ. I trust I have not been equivocal in proclaiming gospel doctrine, that I have not shunned to declare what I believed to be the whole counsel of God.

1st day, 12th. While Friends were at meeting,—she prayed for each of her family, in a manner which shewed the clearness of her spiritual perceptions, and the deep religious concern renewedly awakened, on account of those most near to her affections.—In the afternoon she addressed her kind physician, in a manner which evinced strong interest and christian solicitude on his behalf, offering gospel counsel and encouragement, and enforcing the necessity of constant watchfulness and prayer.

1823. On the 14th,—being tried with restlessness, and the desire for frequent change of position; she sweetly remarked, it is only the body, it does not get within, all there is peaceful. In the evening she desired that the family might collect for reading, saying, we may not have another first day, and listened with close attention to xvi. chap. of John, responding to different expressions with her usual quickness of feeling. During the night she seemed as if

richly enjoying the foretaste of perfect happiness and peace. After obtaining some refreshing sleep she observed with emotion, often through divine mercy something so sweet touches my soul, my good master is, I trust, near me, all is well, all is right, the Lord has never forsaken me; God forbid I should distrust his mercy, though the enemy has thrust sore at me, but I have remembered the language, O thou enemy! destructions are come to a perpetual end.—Glory, glory, glory to Him that sitteth upon the throne and to the Lamb for ever, nothing in the way, all peaceful within, but ah these struggles. Lord take me not away in anguish, grant a calm if it be thy blessed will.—Do not hold me, I can give you all up, I must go, do you yield me up every one of you? Ah! do not hold me.

1st day, 21st. After a distressing night, lifting up her hands and eyes she fervently exclaimed, grant a moment's calm of body, if it be thy blessed will. Which petition being almost immediately answered, she solemnly, and with a clear voice proceeded, praise, praise for this calm. Now Lord into thy hands I commend my spirit. Bless my children, bless thy own work.—The dead shall be raised incorruptible, and we shall be changed, in a moment, in the twinkling of an eye. Part of the xv. of 1. Cor. being read to her, she made remarks upon different expressions, which evinced her clear and fresh conviction of those important truths, and on hearing the 57th verse, she audibly pronounced, Amen. Soon after which she said, conflict is over, the combat is ended, and victory proclaimed. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

The following is part of a testimony of Southwark monthly meeting, concerning Mary Dudley deceased.

This our beloved friend was born in the city of Bristol, the 8th of the 6th mo. 1750, of parents professing the principles of the Established Church.—In the 23rd year of her age, on the ground of settled conviction, she joined our religious Society; about which period she felt herself

constrained to speak in the line of ministry, from which her natural disposition exceedingly shrunk. After exercising the gift with which she was intrusted, the conflicts of her spirit were so great that she gave way to reasonings and doubts on the subject of her call to the sacred office, and thus became involved in unspeakable distress, from which at times she could see no way to escape.

In the year 1777, she was married to Robert Dudley, of Clonmel, in Ireland, but the society of an affectionate husband, and an increase of domestic comforts, proved insufficient to afford that peace of which her exercised spirit felt so much the want; and here she described her situation as often miserable,—concluding that by disobedience she had forfeited the divine favour, and should never again be commissioned to proclaim her Lord's goodness. But he who had called her to his service, and designed to qualify her for his work, brought her out of those perplexities and close probations in which her mind had long been involved, to the comfort of many who had suffered with and for her, and to his own praise; enabling her again to bear public testimony to his goodness.

* * * *

After the decease of her beloved husband, and two children who had arrived at maturity, trials which deeply wounded her susceptible feelings, she removed in the year 1810, under an apprehension of duty, into the neighbourhood of London, and resided for the most part of the remainder of her life within the compass of our monthly meeting.—She was a minister highly esteemed amongst us, sound in faith and doctrine, labouring diligently in gospel love for the promotion of the cause of truth and righteousness.

In her last illness she was eminently favoured with the sensible enjoyment of the Lord's presence, and often testified of the support and consolation thus afforded her. I have loved the cause of my Redeemer, it was to draw to him, and fix the attention of the mind upon him alone, that

I have been made willing to proclaim his goodness.

During the last three weeks of her life, she suffered much from the difficulty of breathing, and general bodily uneasiness; her mind however was wonderfully supported so that to those around her she frequently appeared to be favoured with a foretaste of the rich enjoyment of perfect happiness and peace.

She often seemed as if scarcely an inhabitant of earth. Her approaching dissolution was now apparent, and the following are some of her latest expressions. Grace has triumphed over nature's feelings; the Lord has fulfilled his promise, he has given the victory through Jesus Christ, to whom be glory, and power, dominion, and strength, now and for ever, holy, holy, holy.

Her departure was observable only by gradually ceasing to breathe, and her immortal and redeemed spirit we doubt not, ascended to the mansions of never ending rest and peace. She died at her house at Peckham, on the 24th of the 9th mo. 1823, in the 74th year of her age; a minister about 50 years; and her remains were interred in Friends' burial ground, near Bunhill Fields.

Signed in Southwark monthly meeting, 10th of 2nd mo. 1824. &c. &c. &c.

Miss MARGARET WATSON.

The subject of this Sketch is now living at Redcar * in the North Riding of Yorkshire, and is well worthy of being recorded among the characters of holy and useful women. She was born of pious parents who were members of the Methodist Society, who lived many years at Stockton upon Tees, and have long since got to their eternal rest. Her father, Mr. George Watson, (generally styled Captain Watson, his occupation being that of a sea captain,) experienced an happy exit out of time into eternity :—in the full triumph of faith he entered the celestial haven of unspeakable rest and happiness, after having toiled for some years on the changing ocean of time. He was savingly brought to God under the ministry of the Rev. George Whitfield. While that eminent servant of God was preaching from those words of our Lord, "peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you. Mr. Watson was so affected under the weighty truths advanced, that he wept bitterly on account of his sins. Mr. Whitfield observing this, looked him full in the face, and said, dry up thy tears thou blubbering creature ; thou art the very person put into the last will and testament of our Lord Jesus Christ. This personal and encouraging

* Redcar is a small village in the parish of Marske ; seven miles N. of Guisborough, and contains, by the returns of 1821—673 inhabitants. Formerly this was only a small fishing village, composed principally of huts, but latterly it has risen into considerable eminence as a sea-bathing place. A neat methodist chapel, was the only place of worship here for many years, lately a new church has been erected, built principally by subscription from the inhabitants in the village and neighbourhood, and by donations from the visitors.

address, from so eminent a minister of the gospel, was truly a word in season. Immediately he was enabled to put his trust in Christ Jesus, as the sole procurer of his peace with God, and his sovereign deliverer from the tyranny of sin and satan. The Spirit itself, bearing witness with his spirit, that he was now a child of God, divine and unspeakable comfort sprung up in his soul, and he went on his way rejoicing. From that time he held fast his confidence, grew in grace, and for many years adorned the doctrine of God his Saviour, and witnessed a good confession before men. Towards the latter end of his life, he had a very remarkable dream, three times over, in one night. This he deemed both admonitory and encouraging. He dreamed that he should die in his 77th year; this was realized; another part of his dream, eternity must disclose. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then God openeth the ears of men, and sealeth their instruction. Job, xxxiii. 14—15.

His daughter, Margaret Watson, of whom it is now our business to speak more particularly, was very early in life the subject of divine impressions. From about five to eight or nine years of age, she was often deeply convinced of her sinful and lost estate, and frequently greatly felt her need of a Saviour. After a season of deep and pungent sorrow on account of her sins, Christ Jesus was revealed to her as a Saviour every way suitable and sufficient, on whom she was encouraged and enabled to believe to the saving of her soul. Her subsequent consolations were as strong as had been her prior convictions and sense of sin. She united herself with the Methodists, and would probably have continued among them had it not been for some unkind expressions from one of her class mates, who called in question the religious experience of this comparative infant; not because of any deemed impropriety of conduct, but merely on account of her youth. This caused her to leave the Society, to which she did not return for some years. Some time after she had left the Society, she insensibly declined, until she lost her sense of God's forgiving love, together with the life and power of inward godliness.

Youthful and recent converts should be cautiously dealt wit
because of their comparative inexperience. Perhaps, throug
treatment unnecessarily harsh, many have not only bee
turned aside for a season, but have finally fallen away. I
our treatment of souls, the harmlessness of the dove, an
the wisdom of the serpent should go together. At the ag
of sixteen she again sought the Lord with her whole hear
and received a second time, a satisfactory evidence of he
recovery to his favour and image, through faith in th
Lord Jesus This she obtained under the preaching
Mr. Stephen Potter, a man whose labours were much owne
of God in those days. She again joined the Society, th
privilege of whose communion she enjoys at the presen
time ; and has ever since manifestly walked in the light
Gods reconciled countenance,—advanced from one degre
of grace to another, and adorned her christian professsion
christians are defective in their duty who neglect to unit
in gospel fellowship. Were all God's people to follow thi
example there would be no visible church, no binding cord
of discipline, but all would be left at liberty to do that whic
would be right in his own eyes ; all would be a rope of sand
all confusion and disorder. Surely it is highly reasonable
as well as our bounden duty to unite in fellowship wit
the people of God. That people whose religious doctrin
and discipline, experience and practice is in our judgmen
most agreeable to the New Testament. That people t
whom we feel most united in sentiment and affection
That people from whom we have received the most good
upon her removal to Redcar, (upwards of thirty years ago,)
she conceived that there was a necessity laid upon her t
enlarge her sphere of labour. She judged this to be he
duty partly on account of the awfully dark and depraved
state of the inhabitants of the place, for whose precious and
never dying souls very few seemed to care. She began
not only to pray in public, but occasionally to exhort in the
prayer meetings. This unusual circumstance awakened the
attention of the inhabitants, and induced many to come and
hear her addresses. The congregations increased, much
interest was excited, and evident good was done. Encouraged
by the fruit which appeared, she became more frequent, and

sed more enlargement in her public ministrations. She very ften read a chapter which she paraphrased and applied, s she felt liberty. In this way she has been made an ıstrument of good to several souls, and doubtless some of ıese will be to her a crown of rejoicing in the day of the ord Jesus,— the day of impartial investigation, and final ecision.

"Tell me Lord, shall I be there
To meet a joyful doom."

artly through the infirmities of age, and partly in conse- ıence of others being raised up to supply that department the Lord's work, she feels herself quite satisfied in signing her public labour. She still however meets two three classes. The care of these and the exercising in eetings for prayer to God, are quite as much as her maining enfeebled energies can now bear. She is waiting joyful expectation of the coming of her Lord. May she his good time be gathered as a shock of corn fully ripe r the heavenly garner.

Mrs. ELIZABETH CLARKSON.

This pious and useful woman lives at Crakehall, * ar Bedale, in the North Riding of Yorkshire. Some years

* Crakehall is in the parish of Bedale; containing a population 550. It is two miles W. N. W. of Bedale. A most delightful lage, forming a square on the sides of an extensive green, finely ıamented with lofty trees. There is a Methodist and an Anabaptist apel here.

ago, the Lord saw it good in his mysterious providence to deprive her of an affectionate and pious husband. Divine grace enabled her to sustain the trial with christian fortitude, and to say with pious resignation, "it is the Lord, let him do what seemeth him good." She was brought to the saving knowledge of the truth in early life, and has ever since adorned her christian profession by a holy walk, and heavenly conversation. Faith in Christ is a practical principle. Having faith in him, our lives will accord with his holy word and will. "Ye are my friends," says he, "if ye do whatsoever I command you. Make the tree good, and then the fruit will be good." As she advanced in piety and communion with God, she felt an increasing love to souls, a more earnest desire for their salvation, and an impression upon her mind that she should labour a little in God's vineyard, but here a variety of difficulties presented themselves. Any attempts at public usefulness seemed not to belong to her, partly on account of conscious inability and unworthiness, and partly because of apparently insuperable obstacles from other quarters. Such were her conflicts relative to this matter, as greatly to perplex and bewilder her mind when endeavouring to lift up her heart to God in prayer. This doubtless was occasioned by her not fully laying the case before him with an earnest desire to know all his will, and a full determination at all events, to act accordingly. Perhaps somewhat doubtful as to the thing being from the Lord, she durst not thus enter into this matter. But he who saw her sincerity, and the purity of her motives, together with her earnest desires, and prayers, for the salvation of souls, cleared it up to her,—made her way plain,—and opened her mouth to declare his willingness to save returning penitent sinners. "Acknowledge the Lord in all thy ways, and he will direct thy steps."

She has been employed many years in the neighbouring villages, in exhorting sinners to repentance, in pointing penitents to "the Lamb of God that taketh away the sin of the world," and in endeavouring to promote the establishment, growth, and purity of christian believers.

The Lord has given abundant proof both to herself and to many others, that she has not laboured in vain, nor spent her strength for naught. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. She has generally met with encouragement from the preachers who have laboured in that circuit, to proceed in her labours of love; and even those who could not, consistent with their views on the subject of a female ministry, give her any appointments, have generally declined interference and permitted her to visit the different places to which she was invited, and where she was universally received. She is far from courting publicity or popularity, but in the meekness of wisdom, and in the strength of divine grace, is endeavouring to do that which she believes the Lord requires at her hand, wishing as far as is consistent with duty,

> "To be little and unknown,
> Lov'd and priz'd by God alone."

May he continue to have her in his holy keeping,—make her a still greater blessing in her day and generation, and finally gather her, with those to whom she shall have ministered in the word and doctrine, into the realms of light and glory, where

> "The saints in his presence receive
> Their great and eternal reward;
> In Jesus, in heaven they live;
> They reign in the smile of their Lord."

Mrs. MARY WILTSHAW,

Her husband, Mr. Wiltshaw travelled in the Methodist connexion for about 20 years. His manners were somewhat singular, but his talents were acceptable. He retired from the work in the year 1809, and settled in his native place, in the neighbourhood of Staffordshire. He bore his last affliction with great patience and resignation, and died in peace, July 27th, 1818. "Glory be to God" he uttered with his expiring breath.

The subject of this Memoir was born in the year 1763, either at Spalding or Holbeach in Lincolnshire, of respectable parents who were Episcopalians, and that of the strictest sect; as they were very regular attendants on the service of the Established Church, and as touching their outward conduct they held themselves, and they were esteemed by others blameless. Her maiden name was Chapman; it appears by certain documents now laying before me, and which were communicated by the family, that the Lord graciously wrought upon her mind by his Holy Spirit while but an infant, and by his enlightening and awakening influences she was led to meditate and reflect upon the word and works of God, in a way that influenced her temper and conduct, which became very observable to her family and companions, insomuch that she received by way of opprobrium the appellation of Methodist; and that even before she had any knowledge of such a people. There were a few in that neighbourhood in that day, against whom no accusation would be brought, except that in religious matters they carried things too far, and became "righteous over much;" even the father of this young woman

sometimes expressed his fears by saying, I think our Mary will be a Methodist." Mary not only knew from the word of God, and the dawnings of human reason that God was infinitely wise, and good, and powerful, but that he heard and answered prayer when offered to him aright; but also by happy and heartfelt experience. Hence secret prayer became an exercise in which she took great delight. She was much affected one day when at school in reading that "David prayed seven times a day." She thought if it was needful for David to pray seven times a day, it must be equally needful and profitable for her; and she instantly resolved to follow his example, which practice she continued for some time,—hence she was often missing, and retired for prayer into some private place. In these seasons she was often indulged with the most satisfactory evidence of the love and favour of God, by the freedom of access which she enjoyed and the strong consolations she felt.

About the age of 22 she entered into the marriage state. But this union was but of short continuance, ere a very few years had come to an end she was left a widow, but as it pleased God, she had no fatherless children to care, or provide for.

Soon after this she engaged herself as governess in a gentleman's family, this she considered as a providential opening, as his lady was a serious woman, and her husband being a captain in the navy, he was much from home. Here she enjoyed her religious privileges and became more decidedly pious, and was highly esteemed by her mistress, as well as the younger branches of the family. But a circumstance very soon occurred which threatened to put an extinguisher upon all her prospects of enjoyment, in this domestic circle. The captain received orders to sail for Gibraltar; and as the whole family was going to go with him, the thought of parting with Mary seemed an heart rending concern, to the captain's lady; and more especially to the children; and Mary likewise suffered not a little at the thought either of leaving her country and friends; or of being left behind. At length however, after repeated

entreaties,—and having obtained the consent of her parents, she agreed to venture her all with them on the trackless ocean, to sail for this little Island, which is little but a barren rock in the midst of the sea. * Here she united with the pious few that she found among the soldiers and inhabitants; and God blest her, and made her a blessing. During the three years of her residence here, she was rendered useful to very many. It does not appear that there were any missionaries stationed here, but there were some soldiers truly alive to God,—and a pious sergeant who used to give a word of exhortation, and occasionally preached to them, in which exercises they had full liberty by the superior officers. They had also regular meetings for public prayer and christian communion, in all of which, the subject of this memoir took an active part. God blest her in her own soul and she enjoyed sweet fellowship with the Father and the Son by the Holy Ghost.

But upon receiving the painful intelligence of the death of her father and mother, who died very shortly after each

* Gibraltar is a town of Andalusia, in Spain. It was taken from the Spaniards by a combined fleet of English and Dutch ships, under the command of Sir George Rooke, in 1704, and this rather through accident than any thing else. The Prince of Hesse, with 1800 men, landed on the Isthmus; but an attack on that side was found to be impracticable, on account of the steepness of the rock. The fleet fired 15000 shot, without making any impression on the works; so that the fortress seems to be equally impregnable, both to the British and Spaniards, except by famine. At last a party of sailors, having got merry with grog, rowed close under the New Mole in their boats; and as they saw that the garrison, which consisted of 100 men, did not mind them, they were encouraged to attempt a landing; and having mounted the Mole, and hoisted a red jacket as a signal of possession. This being immediately observed from by the fleet more boats and sailors were sent out, who, in like manner, having ascended the works, got possession of a battery, and soon obliged the town to surrender. After many fruitless attempts to recover it, it was confirmed to the English by the treaty of Utrecht, in 1713. There are upwards of 300 pieces of cannon mounted on the works. Gibraltar contains several streets, one of which is tolerably large and well paved. There is one English, and one Spanish church, a Jews' synagogue, and a Methodist chapel. It is 25 miles N. of Ceuta, and 49 S. E. of Cadiz.

other, she thought it her duty to return to her native country, by the first conveyance. A circumstance occurred at sea, on her return home, which should not pass unnoticed. Some of the passengers on board had been playing at cards, our pious friend remonstrated with them on the vanity and danger of such employment, they did not then appear to take much notice of her reproof, afterwards she tried to prevent a repetition of such employment by hiding the cards, this gave considerable umbrages to some of the company, but in the midst of their disappointment, and while expressing their displeasure at her conduct, the heavens gathered blackness, the rain began to descend in torrents,—and the sea became very boisterous, insomuch that all began to be alarmed; the card party especially dropt all thoughts of play, and began to pray to God for mercy and salvation; they acknowledged their folly in spending their time so unprofitably, and entreated the counsel and prayers, of our pious friend. She joyfully embraced the opportunity of instructing and directing their minds how to approach the throne of divine grace for mercy and salvation. She prayed with them, and for them, with much enlargement of soul, and freedom of access to God. The Lord heard the prayer of his handmaid, in abating the raging of the sea, and in preserving her own mind in the greatest tranquillity and peace. The company then began to entertain the highest opinion of her wisdom and piety. Her counsels and prayers were attended to with apparent eagerness and pleasure; several appeared deeply convinced of sin, and their need of salvation by grace; especially one female passenger whom the Lord appears to have given to the labours and prayers of our friend. Her soul was brought into the liberty of the children of God. So that she could sing with the poet,—

> "My God is reconcil'd, his pardoning voice I hear,
> He owns me for his child, I can no longer fear;
> With confidence I now draw nigh,
> And Father, Abba Father, cry!"

The cards by mutual consent were thrown into the fire, and a promise made by those who had formerly used them,

that they would not follow that practice any more. Upon her arrival at home, her brother, who had resumed the business of her late father, requested her to abide with him as his housekeeper; to which she consented, and remained with him, as his housekeeper; until his marriage; when she removed with a younger sister, Elizabeth, to a convenient situation in Holbeach, where they established a boarding school. In this employment the Lord blessed her; and made her a blessing to the young people committed to her care, in communicating useful knowledge, and directing their tender minds to the concerns of the soul and eternity. In this situation she continued until she was united in marriage to the late Rev. John Wiltshaw. It appears that her relatives and some of her friends, were much opposed to this union; not so much because Mr. Wiltshaw was a methodist, or on account of his piety; (for they were fully persuaded that she would not unite herself with any one who was not so;) but they objected to an itinerant life. This important step was made a matter of the most serious consideration, and earnest prayer by our departed friend. She had long known that there is no pleasure that will bear reflection, except that which is found in true religion; and in the worship and service of the living God.

"'Tis religion that must give
Solid comfort while we live;
'Tis religion must supply
Solid comfort when we die,
And its heavenly joy shall be
Lasting as eternity."

She had chosen God for her portion, and she longed for a more entire devotedness to his service. She thought in uniting herself to a zealous minister of the gospel of Christ, this end would be most effectually answered; inasmuch as it would afford her a better opportunity, both of getting and doing more good, hence they were united in the fear of the Lord, and walked in the light of his countenance. It was at this time that she began more fully to occupy the talent God had committed to her, by way of conversation, prayer, exhortation, and meeting classes. In these exercises God

blessed her own soul, and made her a blessing to very many, this encouraged her to proceed.

She afterwards enlarged her sphere of action, and proportionable were her consolations, and usefulness increased. She began to hold meetings in order to expound the word of God, and exhort sinners to turn to him for mercy and salvation. God made her the instrument in the conversion of very many; and some very profligate characters were turned by her instrumentality from darkness to light, and from the power of satan to God, who were afterwards bright ornaments to the cause of christianity, and to this day I am told she is held in grateful remembrance by very many, in the various circuits in which they travelled. She used occasionally to supply the place of her husband, and at other times assisted him in his work. She very frequently visited the country villages, and invariably pursued that line of conduct which she believed the Lord marked out for her. Her views with respect to the plan of salvation were scriptural and exceedingly distinct and clear, and she had a very happy method of expressing her conceptions.

The faithful minister will not confine his labours to the pulpit, he will study the word of God and pray much in private that he may be able to bring out of God's treasury things new and old. He will present the people before the Lord in private. He will not only plead with the people for God, but will plead with God for the people. This was the apostle's plan, Eph. iii. 14 to 19. Phil. i. 3, 4. This conduct was peculiarly exemplified in the character now before us, being raised by divine grace to a high state of moral rectitude, and knowing that divine grace could raise others who were equally fallen to as high, or even to a higher state of holiness; and feeling constrained by the love of Christ thus instrumentally to bring others to experience the same salvation, she laboured with all her might, in every possible way, and she was admirably fitted, and qualified by the great teacher himself, to instruct the ignorant, alarm the careless, to comfort them that mourned in Zion, and to lead forward and build up the christian

believers; and great was her success, many, very many will be her crown of rejoicing in the day of the Lord Jesus. Her talents for preaching were very good, and her sermons not only shewed that she had received a good education, but that she was in possession of that salvation which she recommended to others. She was well acquainted with the scriptures, in the constant reading of which she took great delight; and to which she would refer at all times in support of her arguments with the greatest propriety; but keeping principally in view the essential doctrines of the christian religion. On one occasion she received a very unkind letter relative to her public work; upon reading it she retired—like good Hezikiah, and laid it before the Lord, and appealed to him for the purit of her motive and conduct—from whom she received an assurance of his approbation.

Whatever opposition she met with in the discharge of her duty, she guarded against prejudice towards the persons who opposed her, always judging the most favourably of their motive. She was very careful in attending to the apostle's exhortation, James, iv. 11, "speak not evil one of another, brethren." 1st. Evil speaking is against our character as members of the church of Christ. A citizen of Zion is thus described, Psalms, xv. 2, 3, "he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." It was therefore worthy and becoming the apostolic character of James to caution the christians of his day, against any thing which might militate against their reputation as citizens of Zion. It is possible that the apostle may refer to some who had been more or less guilty, hence, he reasons the case with them, and exhorts them to a better conduct. 2nd. Evil speaking is against our character as brethren. The people of God are begotten by the same parent,—nursed in the same church,—fed at the same table,—united by the same bonds,—influenced by the same spirit,—travelling in the same road,—and journeying to same heaven. As much as if the apostle had said,—shall the members of the mystical body of Christ,—children of

the same family, who are, or ought to be united together by so many ties and bonds of obligation, speak evil one of another, God forbid! Mrs. Wiltshaw seems to have been peculiarly preserved from this snare of the devil, and that chiefly by constantly maintaining the true spirit of prayer and watchfulness; her conduct herein, seems to have had a blessed influence, in preserving, or reclaiming others from this snare of the wicked one.

It pleased God severely to afflict her when in the Taunton Circuit; insomuch that her valuable life was despaired of, both by the physician and her friends, but it pleased God to raise her up once more to her weeping partner and children. One time during her affliction being had out of bed, it was expected she would expire while held in a chair at the window, the casement which faced the garden being opened to let in a little fresh air. To all appearance she was sinking into the arms of death. In this situation she appears to have had a vision of angels which she related as soon as she was able to converse. They appeared as in the garden under a tree, and looking at her; when an intimation was given her, that she would be restored for a little season, in answer to the prayers of her husband and children. She expressed herself as being inexpressibly happy and longed to go with them; and also a firm conviction resting upon her mind that she should recover, but this appeared at the time, too good news for her friends to place any confidence in, especially considering her present state of weakness and debility; but the fact is, she recovered from that time.

All who knew her had an abiding conviction of her deep piety and habitual devotedness to God. It was her constant practice at least three times a day to retire for private prayer and communion with God, besides praying with her family at stated seasons, and more especially when her husband was from home.

When Mr. Wiltshaw became a supernumerary and settled at the place of his nativity he had regular preaching at his

own house, and whenever he was unable through increasing infirmities or any other casuality to occupy the pulpit the people were not suffered to go away without hearing from her an answer to the question what they must do to be saved.

As she drew near the close of her life and labours, she evidently experienced a growing meetness for the inheritance of the saints in light; and expressed the strong desires she felt after the full enjoyment of the presence and smile of her Lord in heaven. Indeed no lover of Christ is fully satisfied in his present state.

"The full glories of the Lamb
Adorn the heavenly plains."

They can endure the absence of their beloved and faithful friend for a season, especially while they have every assurance of his love; but they cannot endure the thought of a final separation. A christian believer waits patiently, but with a joyful blooming hope, of the eternal presence and fruition of Christ in heaven. With pious Job he says, "I would not live here always," and with holy Paul, "for me to live is Christ, but to die is gain." With the royal psalmist he says, "In thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore." Yea, in some highly favoured moments and joyful anticipations he stretches out the pinions of the mind and says, "O! that I had the wings of a dove then would I fly away and be at rest." Whom have I in heaven but thee and there is none upon earth I desire besides thee." Such were the views, feelings, and expressions, of our departed friend. Her last illness was a dropsy, but in the midst of all her pain and suffering, patience and resignation had their perfect work.

On the monday before she died, says her daughter, I went, after a little absence into her chamber, when she told me that my father (who died only nine months before,) had been with her, and that he had beckoned her away; and then said, I shall soon be with him in glory. She then asked

my sister if she did not hear the most delightful music, saying angels are tuning their harps; and my sister declares that, though many persons may think her imagination deceived her; yet she certainly heard music the most delightful, and indescribable. The sound came out of the air, and at the time of my mother's departure she heard the same again.

From monday to wednesday, (the day on which she died;) she was, if possible, more than ever employed in prayer and praise, and though she had never been remarkable for any gift in singing, would frequently break out in singing lines, and verses of different hymns, expressive of her views and feelings; as they occurred to her mind.

For some time before she died she was speechless, but nearly the last words she was heard to utter were these,

> "Though life sinks apace and death's in my view,
> The word of thy grace will bring me safe through,
> Not fearing, nor doubting with Christ on my side,
> I soon shall die shouting the Lord will provide."

Thus died this mother in our Israel, on wednesday, April the 28th, 1819. She filled up all the relations of a child, a wife, and a mother; as became a christian of the highest order. May her family imitate her excellences, and derive every possible advantage from her instructions, prayers, and example!

"Blessed are the dead which die in the Lord, from henceforth saith the Spirit, for they rest from their labours and their works do follow them."

Miss SARAH ELAND.

(Now Mrs. De Putron.)

If the great design of the gospel ministry is to fit and prepare the fallen spirit of man for the inheritance of the saints in light, that they may present those to whom they minister, faultless before the throne of God; or as the apostle expresses it, "that we may present every man perfect in Christ Jesus." It is evident that a great work is necessary to prepare the subject for this awful, and yet glorious exhibition. Sinners must have their minds enlightened by divine truth, and by the holy Spirit of God awakened to a discovery of their sin and danger; they must be regenerated by divine grace. For this porpose, St. Paul was sent to the Gentiles, "to open their eyes, to turn them from darkness to light, and from the power of satan to God, that they may receive the forgiveness of sins, and an inheritance among the saints in light." The business of Christ's embassadors is to espouse sinners to Christ, and then to build them up in their most holy faith. "To feed the church of God which he has bought with his blood; and supply them with that heavenly, spiritual, and suitable food which Christ has provided in the gospel feast. They must not be fed with the dry morsels of speculative divinity, or with heathen morality; but with the genuine unadulterated word of God; and not fed promiscuously, as if all were in the same state of grace, or of the same standing in religious experience, but babes must be fed with milk, young men with meat, and fathers with the deep things of God. It must be the care of ministers to bring them all forward to the stature of a perfect man in Christ.

The subject of this memoir was born at Hutton, a village near Stokesley, in the North Riding of Yorkshire. Her parents by industry and economy brought up a family of eleven children, in a very respectable way and manner. They also endeavoured to train them up in the fear of God, and in the principles and practices of virtue and piety. Her father having long been an esteemed member of the Methodist Society, and firmly attached to the doctrine and discipline of that religious community, he required his children to attend to the forms of religious worship at home, and in the house of God. * The methodist ministers being frequently entertained at the house, the children derived much advantage from their advice and prayers.

* It is an apostolic direction that children be brought "up in the nurture and admonition of the Lord." How well it is to begin early in life to discipline and instruct children in the fear of the Lord and in the forms of religious worship, more especially to the daily habits of private prayer. It seldom fails that speedy and visible effects are produced in the individuals thus favoured, and from them to others, the good effects produced are incalculable, and lasting as eternity as a case in proof of this, I record the following anecdote.

"When the Rev. George Whitfield, of happy memory, was preaching through America, God was pleased to bring to the knowledge of himself one of a city, and two of a family. A lady in New England, experienced the power of religion, and, as a matter of course, became a praying christian. But she was alone; she could not persuade any one to join with her in prayer; except her little daughter, who was about nine years of age. This child she took with her into her closet from day to day, to witness her cries and tears. It pleased God, after some time, to touch the child's heart, and after being made conscious of her sinful condition, she obtained a knowledge of salvation by the remission of her sins, and the witness of the Holy Spirit that she was adopted into God's family. The child, who was then about eleven years of age, in a transport, addressed her mother, saying, "O mother, if all the world knew this! Pray mother, let me run to some of the neighbours, and tell them that they may be happy, and love my Saviour too!" "Ah! my dear child," said the mother, "that would be needless, for I suppose that if you were to tell your experience, there is not one for many miles that would not laugh at you, and say that it is all a delusion." "O mother," said the child, "I think they would believe me; I must go over to that shoemaker and tell him; he will believe me." She ran over, and found him at work in his shop. She began by telling him that he must die, and

Sarah in very early life was the subject of divine impressions, the thoughts of God,—of heaven and hell were much impressed upon her soul, and the Holy Spirit of God enlightened, and comforted her tender mind. When about fifteen years of age she was deeply awakened to a sense of her guilt and danger as a sinner before God. The sudden death of one of the family was made the principal instrument in the hands of God of alarming her fears, and awakening her guilty conscience. "For six months," she observes, "I was constrained to say as the penitent psalmist, "the sorrows of death compassed me about, the pains of hell gat hold upon me, I found trouble and sorrow." My cry to the Lord was incessant. "I watered my couch with my tears, and mingled my drink with my weeping." But the Lord who is rich in mercy, towards them that call upon him, heard me in a day accepted, and in an hour of mercy succoured me. On the evening of new year's day, 1802, whilst Mr. Wm. Warrener was renewing the covenant the Spirit descended, waving the olive branch of peace, and by the application of these words, "thy sins which are many are all forgiven thee, go in peace." My warring passions were hushed into a settled calm, and I felt an assurance of the divine favour. From the time of my espousals to Christ, I saw and felt I must give the Lord my undivided heart, in order to enjoy that purity which the scriptures hold out as the privilege of believers. That holiness without which no man can see the Lord, I sought in the diligent use of the means, using much fasting and self-denial. I think it was about ten years after my conversion, and soon after I had received the evidence of sanctification that the Holy Spirit applied these words, ye are clean through the word which I have spoken, when I more particularly felt a travailing in birth for souls; and these parts of scripture which were

that he was a sinner, that she was a sinner too, but that her Saviour had heard her mother's prayers, and had forgiven all her sins; and that now she was so happy, that she did not know how to tell it! The shoemaker was struck; his tears flowed like rain; he threw aside his work, and cried for mercy with prayer and supplication; the neighbourhood was alarmed, and in a few months from that time, about fifty persons were brought to a saving knowledge of Christ."

as fire in my bones were these, Micah, iv. chap. Ezekiel, ii. chap. Zephaniah the last chap. from the 11 verse. I have endeavoured to walk before God circumspectly. But although necessity was laid upon me, and I felt the force of these words, curse ye Morez, and woe be to me if I publish not a Saviour's dying love; yet, the idea of being thought an impudent woman on the one hand, and the fear of unworthily showing forth the glorious truths of the sacred oracles on the other, have sometimes so overwhelmed my body, that I could not have walked without help to the place of worship if my life had depended upon it; yet, to the everlasting praise of the triune God, be it published, that when I had passed through troops, I have, to the astonishment of those who saw, and knew my private feelings, been strengthened to speak out of doors, to many hundreds; and with the boldness of a lion.

* * * *

The Lord was pleased to use me as an instrument of good to others both at Hutton, and also on a visit to my relations near Hull. We had a great out-pouring of the spirit, numbers were brought to a saving knowledge of the truth, and many were sanctified. I felt in the enjoyment of this blessing such a deliverance from the fear of man and such an earnest desire for the salvation of souls as I cannot describe. This made me willing to expose myself to the censure of those who do not think it to be the province of females to speak in public. Ah! had they known the inward travail of my soul, and the great aversion I always felt to publicity; they must have concluded it to have been no ordinary operation of the Spirit. I feel cause of gratitude that the Lord gave me favour generally in the sight of the people; and my way was always made plain. I am as certain as to my call from God to speak in his name, as I was clear in a sense of his pardoning mercy, through Christ my Saviour. * And had I been more courageous I am fully

* How useful is the apostle's direction on all ordinary occasions, more especially as touching those matters in which many wise and

persuaded I should have seen greater things. The first time I spoke from a text of scripture was at Nottingham, "be ye clean that bear the vessels of the Lord." It was supposed that more than 2000 persons were present. My soul was much blessed, and I believe good was done. Afterwards when upon a visit to Miss Ann Carr at Market Raisin I took the round of the circuit with her, in Mr. Howarth's stead (he being sick,) and in one quarter upwards of 100 were brought to God and joined the Methodist Society. Mr. Eckersley informed me of this after the quarterly visitation, (as he observed for my encouragement.)

Here she became intimately acquainted with Ann Carr and Martha Williams, two females who were engaged in the work of the Lord, in these she found two kindred spirits who having been both baptized with the same baptism, and engaged in the same work, an intimacy and a union commenced which no doubt will be lasting as eternity. Sarah with these female companions came forward more fully to the help of the Lord, and for four or five years was fully given up to the work of the ministry, during which time she only came home occasionally for a few days to see her relatives and friends. During her itinerant labours she

pious persons so widely differ, "let every man be fully persuaded in his own mind." The "persuasion" that our sister felt "in her own mind" that she was doing what the Lord required at her hand, afforded her a source of unutterable consolation and support, and more especially when she was opposed in her benevolent efforts to save souls. But as she proceeded on her way, these gradually deceased, and many were raised up to befriend and encourage her, who like the venerable and learned Dr. Hamilton (in the case of another female sister, who has lately gone to her great reward,) esteemed it a privilege that an opportunity offered of speaking a word of encouragement to her. The case referred to is thus recorded. By request, I visited the old Dr. Hamilton, methodist preacher, and found in him (what is too rarely found among professors of religion) a freedom from bigotry. With tears the old man said, my dear, I am not opposed to females preaching; for if it is right in them to sit in a room, and talk to two or three, and be made a blessing; how much better to be made a blessing to two or three hundred.
A memoir of the life and ministry of Ann Freeman page 49. ED.

travelled through several of the midland and Northern counties. Vast multitudes attended her ministry wherever she went through her instrumentality not a few were savingly converted to God, some of whom have already appeared in blood washed robes before the throne of God, and many others are following them who through faith and patience inherit the promises.

It has been said that her ministerial abilities are of the highest order, indeed some with whom I have conversed, persons of strong mind, sound judgment, and deep piety, and who were themselves sustaining useful and important offices in the church of Christ, have declared to me, that they have heard her with pleasing astonishment, and lasting benefit.

She afterwards in conjunction with her companions before mentioned (viz: Ann Carr and Martha Williams * formed a kind of independent Methodist Society at Leeds. For several years they occupied a large chapel in George's Street, and formed an extensive circuit throughout the neighbouring villages. The Lord raised them up several helpers in the work both male and female, and several hundreds were united in christian fellowship.

During her labours here a correspondence took place between this highly honoured female and one of the Wesleyan Methodist Missionaries, Mr. John De Putron then labouring in the British settlements in America, which terminated in marriage. They were united in the holy state of matrimony soon after the Conference held in Leeds, in the year 1824. In the station to which her husband was appointed (the Island of Guernsey,) she laboured to do good in every possible way; and the Lord opened a door for his handmaid.

* These pious females have removed from their preaching and dwelling house in George's Street, Leeds, to a chapel and dwelling house in another part of the town, which they have lately erected, and which I am informed is well attended. For the character of Martha Williams I refer the reader to the first volume of these Sketches, page 172.

Mr. Hamilton kindly lent her his school room, where she held public meetings every week, and were she had the happiness to see many brought into gospel liberty. Here the prejudices of some to a female ministry, were effectually removed by what they heard, and saw, and felt, of the effects produced by it. But this was not the case with all. There were some opposing spirits, as there have been in most places, and in all ages; and she had now and then to hear that things very unpleasant were said concerning her public efforts to do good. And on one occasion she had to hear, but as she observes, not without feelings of (I trust) pious disgust, the company entertained with ludicrous observations, and curious, foolish, and silly anecdotes of certain female preachers; and in hearing such observations and remarks made by men whose character and office (if they had had no higher motive,) ought to have taught them better. Well might feelings of indignancy and pious disgust arise in her mind, together with the heavenly aspirations of the inspired penman, "my soul come not thou into their secret, with such (a spirit and conduct,) mine honour be not thou united." If the conversation alluded to above were designed to deter this pious female from any further efforts to do good to the souls of men; or whether it was intended to prevent the people from giving any countenance to such efforts, the design was rendered abortive. Her husband, Mr. De Putron in a letter which now lies before me observes, shortly after our arrival in Guernsey Mrs. P. opened a meeting ever friday evening in a friend's school house, and much good was done to many souls; there were many in great distress and they cried aloud for mercy.—And in a lovefeast held here soon after about twelve or fifteen persons declared that the Lord had blessed them in the school house.

At the following Conference they were removed to the Island of Jersey, where they are now endeavouring to sow the seeds of eternal life, and the Lord has given them much fruit. The subject of this memoir is still endeavouring to do what she can in gathering the wandering, and straying sheep into the fold of Christ. She feels satisfied that the Lord accepts the feeble efforts of her willing heart. May the Lord

continue to preserve and guide her with his eye, until she has fulfilled her days' work on earth, and then gather her with those whom she has been instrumental in collecting into the heavenly fold. She has a brother (Richard Eland,) who has been long employed as a travelling preacher in the Wesleyan Connexion, and who is still successfully employed in the same blessed work.

Miss ELIZABETH DART

Was born in the parish of Mareham in the county of Cornwall, April 8th, 1792. Her mother appears to have been a woman who feared God, and endeavoured to discharge every personal and relative duty, so far as she had light. Hence she turned her attention towards the religious instruction of her children, requiring them to attend the ordinances of religion, to read the word of God, and morning and evening to bow before him in secret prayer. This mode of proceeding, naturally led Elizabeth to the duty of meditation, reflection and prayer at other seasons, and when thus employed she felt the powerful operations of divine grace, and the Holy Spirit of God sometimes to alarm her fears, and at other seasons to soften her heart, and encourage and comfort her while engaged in his worship and service; insomuch that her conscience became exceedingly tender, and when only about seven or eight years of age she used to enquire whether this or that was sinful, and if she was told it was she shunned it with all her strength; on some occasions these operations were so powerful that she was constrained to leave her companions and retire to weep and to pray. She was much affected in reading or hearing of the

sufferings of Christ. But although she was restrained from outward sin, and strove to serve God and do his will, yet she was seeking salvation by the deeds of the law, not being sufficiently convinced of the depravity of her own nature, nor the exceeding sinfulness of sin, neither that justification before God is by faith alone. Indeed she did not discover this till about the age of eighteen; when of a truth the commandment came home and she died to all hope of being saved by the deeds of the law. Now sin became exceedingly sinful and she partook largely of the wormwood and gall of genuine repentance. Here she probably suffered loss, in not uniting with the people of God, for although her mother attended the Methodist ministry and appeared well disposed, yet not being a member herself, neither any of the family, nor perhaps savingly converted to God, Elizabeth could not derive much assistance from them.

In 1812 she joined the Methodist Society, and met in a class which was formed partly on her account in the village where she lived. She continued to seek the Lord diligently, till she found him to the joy of her heart. This happened as she was walking to a certain place, meditating on her state of mind, and lifting up her heart to God in prayer. The Lord spoke with peace and power to her heart and those words were applied, "thy sins are all forgiven thee." The Spirit's evidence and witness remained. All guilt, condemnation, and tormenting fears were removed, and she felt unutterable joy and consolation through believing; and for a considerable time felt nothing contrary to peace and joy; but she afterwards found the risings of vain desire, pride, and other things in her heart, though they had not the dominion over her. But in reading and hearing the word of God she perceived that it was her privilege to be saved from all inward as well as outward sin. That "the blood of Christ cleanseth from all sin; that if we confess our sins God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Reading the life of Mrs. Ann Rogers was a great help to her in this matter, not only in informing her judgment, as it respected the privilege itself, but in pointing out the way to obtain it. She attended

to the author's method and soon found the apostle's prayer answered in her experience, "the very God of peace sanctify you wholly," &c. Soon after this, she had strong conflicts with the enemy of her soul and had very near given up her confidence, and lost her shield of faith; this arose partly from the difficulty she found in distinguishing between temptation and sin; in this also the life of Mrs. Rogers was a great help to her. Indeed very many have split upon this rock. It is not inconsistent with the highest state of grace to be tempted of the devil. Jesus Christ was not free from this. Temptation becomes sin to us when it obtains the consent of our will, and not till then. After our sister was brought into this glorious liberty of the children of God,—and after she had been tried as gold in the fire of temptation she found another concern rest with great weight upon her mind, which was a conviction of its being her duty to exhort sinners to forsake their sins and turn to Christ for life and salvation. From the period she first obtained the pearl of great price she felt a desire for the salvation of others, for which she ardently prayed. This desire and these prayers greatly strengthened and abounded upon the increase of personal holiness which she experienced, and the love to God she felt in her own soul. But now it appeared as if something more was required of her than merely desiring and praying for the salvation of her fellow creatures, she felt as if she should not be clear of their blood if she did not at least try to persuade them.

In 1814 she began to exercise a little in public,—and felt herein the approving smile of God, and a few souls were given to her hire. In the month of June this year she took a journey to Plymouth Dock, in company with some pious companions, about thirty miles from home. This journey was made a great blessing to her soul. About the year 1816 she joined in society with the Arminian Bible Christians and came forth more fully to the help of the Lord.—"In the latter end of June," she writes, "I went to Devonshire, Holsworthy, Sutton, &c. We had a lovefeast; Mr and Mrs. O' Bryan, and myself spoke to the people." She speaks of much good being done here and at Sherber, and various

other places which she visited; after staying six or seven weeks she returned to her father's house. Now many doors of usefulness began to open. She received letters of invitation from various persons and places which she considered as providential intimations of the divine approbation. On one of these occasions she writes, "sunday evening after I had been speaking, and while engaged in prayer the Lord sent his convincing spirit amongst the people, insomuch that ten of them were crying for mercy. The Lord heard the voice of their weeping, and healed them. This was a day of labour to my body as well as soul, having spoken three times before this,—walked seven and rode four miles without taking any refreshment from dinner, till one o'clock the next morning. Nothing but the love of souls could have induced me to labour and endure this." She speaks of going through the same labour or nearly as much in several parts of her journal, but surely it was more than nature could sustain, and of course more than the Lord required. It appears that when the Lord was mightily working among the people, the zeal of his handmaid had eaten up all human prudence, and care, and concern for the poor body." "October the 1st," she writes, "this was a glorious day; I felt the love of God more than ever to burn up all the dross and tin of my soul. Many cried aloud for mercy, and found that God for Christ's sake had power on earth to forgive sins. Just as we were going to part, and while Mrs. Bryan was praying the Lord descended in the power of his spirit in a wonderful manner, some were laid as if filled with

> "That speechless awe which dares not move
> And all the silent heaven of love."

Some found Christ to be their righteousness, sanctification, and redemption, while my soul was filled with heaven and with God."

1816, Christmas day. This has been the happiest Christmas day of my life. I have indeed renewed my covenant with God. And while we were assembled together at

Lake, in the forenoon the Lord was with us to wound and to heal; several were made happy in the love of God. And in the afternoon and evening service the Lord was pleased to bring many into the fold of Christ.

January 1st, 1817. I this day entered upon a new year; I bless God he has been with us at our quarterly meeting at Bradworthy, and has brought many that once sat in darkness and in the shadow of death to behold his marvelous light, and to enjoy the liberty of the sons of God. Many cryed aloud for mercy and God heard and sent them joy out of Zion; and several declared that the blood of Christ had cleansed them from all sin. After this she speaks of some wonderful manifestations of the love of God, and the glories of the heavenly world which so overpowered her mortal frame that for a short season she hardly knew whether she was in the body or out of the body. This probably was designed by infinite wisdom and benevolence to prepare her to endure the peculiar temptations and reproaches, which a faithful discharge of what she conceived her duty to God and her fellow creatures exposed her.

February 8th. She writes, I every day experience more fully that God his love, i. e. HE is an infinite being, and full of love, and that HE doth take off my dependence from the creature and that HE only reigns over my will, my affections, and my desires, and that HE loves me. O what union had I this day with the Father, Son, and Spirit! It was inexpressible. The Lord was indeed with me in speaking both afternoon and evening, and many precious souls were watered with his refreshing grace.

February 10th. This day also, the Lord poured out his spirit upon us, and I was almost lost in wonder and astonishment to think that worms of the earth should be capable of such enjoyment.

This day I have been much cast down under temptations and snares permitted by God who is the wise disposer of events for the trial of my faith and patience. With solem-

nity do I view the dealings of God with my soul, with fear and trembling do I rejoice before him. I feel that

"Every thought and wish expires,
In sweet confusion lost;
I cannot of my cross complain,
I cannot of my goodness boast."

I felt the power of the Lord with me while speaking to a large congregation at Hatherliegh; we had a meeting afterwards for the society and pious friends. O how the Lord filled my heart with love to souls, and to my enemies!

"Calm on tumult's wheel I sit
'Midst busy multitudes alone,
Sweetly waiting at thy feet
Till all thy will be done."

Soon after this, finding her bodily health impaired, she returned from her itinerant labours, contenting herself with speaking once or twice on the Lord's-day, as her strength would admit, and on the week days she kept a school at Bedeford, and in this she found much encouragement from the friends; and much peace of mind.

May 18th, 1817. She writes, I do not feel very well in body. After the children were gone I felt my soul drawn out in prayer, and by faith I indeed eat of the heavenly manna.

July 15th. This day I left Bedeford to return to my father's house, where I always find a shelter from the storm. Lord make me more faithful in the discharge of every duty incumbent upon me, both for soul and body.

January 1818. This month I had two letters inviting me to go down to Boscastle to help them. Sister Reed was down before me. I went, not intending to stay, but she was going away, and I was obliged to stay in her place. O what trials did I go through in my mind! I believe I reasoned too much with the enemy of souls about my ignorance and unfitness, &c. &c. Bless the Lord for the strength he gives me, and for what I enjoy.

June 14th, 1818. I went down to St. Ervan, where the Lord made bare his arm by convincing several of sin, and stirred up others to seek his face; and on monday one was set at liberty; he said to me, "now I can enter into the holiest of all, by the blood of Jesus," and he met me a day or two after and said, "this morning whilst we were at family prayer, I was led to pray that your labour among the people might not be in vain in the Lord, but that it might lead to the conversion of souls; immediately my dear wife (who never experienced any thing but the drawings of the Father, but has been stirred up to seek the Lord in earnest, since you came amongst us,) began to cry aloud for mercy, and in less than half an hour, could praise a pardoning God; and said, "O that the Lord would strengthen your body, and send you again among us, for we believe the Lord at first sent you unto us. Give all the praise to God alone.

November 17, 1818. Blessed be God who reigns on high that he hath given me this day a foretaste of that meeting where congregations never break up and sabbaths never end. While I have been acting as a public character before man and God, I have felt his strength perfect in my weakness. He hath enabled me to deliver his truth, I trust clearly and faithfully. He hath sent his convincing spirit and converting grace to the hearts of his creatures, and blessed be God my language is with the psalmist, "God is my refuge and strength, a very present help in trouble, therefore will I not fear."

* * * *

January 8th, 1821. I spoke at Bodmin, in my way to Luxillian, and there the Lord met with us; four or five were convinced of sin, and believers were encouraged to press toward the mark for the prize of their high calling, which is of God in Christ Jesus.

28th. This day I spoke twice in Mevagissey, several were convinced of sin, the Lord made bare his arm, for in

the latter meeting some of them sought and found the pearl of great price.

February 3rd. This evening I spoke again in Mevagissey, and one was brought into great distress for her soul, and after speaking to, and praying with her, the Lord heard the voice of our supplication and broke her bonds asunder, and set her soul at liberty, she then could say, I have redemption through his blood the forgiveness of my sins.

* * * *

19th. To day, after visiting friends at Pasamore, St. Austle, and Luxillian, and was much blessed among them, and we were edified together.—I bade them farewell in the name of the Lord.

March 3rd. In Bodmin I held a monthly meeting, as I staid there some time to lead classes and preach; while we were at prayer, God was according to his promise; one stood up in the midst and said,

"My God is reconcil'd
His pardoning voice I hear,
He owns me for his child
I can no longer fear, &c.

Another cried aloud for mercy, and was shortly set at liberty. And another who had been seeking the Lord was enabled to rejoice in a Saviour's love. All in the room felt much of the power of God. O! that all the earth would praise him for his goodness to the children of men.

* * * *

April 30. To day I once more commended the souls of the people to God. Just as I was about to go, I received a few lines from a friend, saying, I send you this to encourage you to go on in the work of the Lord. Last night after we came home from meeting with you, we joined together

to sing and pray, when two souls who were seeking the Lord before but had not found him, were set at liberty and made happy in the Lord, their everlasting strength. They lived by the sea, a little way from the place where I previously had been to visit a sick woman. As I returned I called at the house, the power of God reached the heart, but I did not know it then. O Lord make my words more fully seasoned with grace, that they may administer grace to the hearers. O may my soul be enflamed with desire for those of my native country, and the love of God fill my heart, as without him I can do nothing. I am ready to say

"Go heralds go, to distant lands,
And tell them of rich grace,
That Jesu's blood was shed for them
To save the heathen race."

* * * *

I might have made many more profitable extracts from the written journal of this young woman, but the above will give a brief sketch of the Lord's dealings with her, and shew her own views and feelings as touching her public work. I believe she continues though in much bodily weakness to unfurl the banners of the cross; and to preach Jesus, as her strength will admit. May the Lord still continue to have her in his holy keeping, and make her the honoured instrument of bringing many sons and daughters to glory who shall be her "joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

Miss HANNAH PARROTT.

Was born of pious parents, and resided with them many years at Radcliff, near Nottingham. Her father was an acceptable and useful local preacher in the Methodist connexion. But although she had the advantage of a religious education, and was brought early to the means of grace, she continued many years in a careless and trifling state. She delighted in dress, and unprofitable conversation, more than in the things of God. This no doubt was a source of grief to the mind of her pious father. Concerned for her salvation he at length with much entreaty and the promise of a reward, prevailed upon her to go and hear Mr. Winfield, hoping that the word of that man of God would be made a blessing to her soul, as it had been to many others. And no doubt the pious father would offer up fervent and importunate payer to the father of lights, and the giver of all grace that the end for which he had prevailed upon his daughter to hear the word might be answered. He well knew that nothing but the grace of God could change the heart, and give a new bias to the disposition of the mind. No human effort can stop the torrent or turn the channel of the propensity which is in human nature to that which is evil. He knew by experience that it was divine grace alone, by which he had been made to differ from his former self, and from his fellow sinners, and he knew also that the same grace could change and renew the depraved heart of his child, and he had the happiness to know that the Lord had heard his prayer and given him the desire of his heart. The preacher took his text from Matthew viii. 11, 12, "and I say unto you, that many shall come from the east and west, and shall sit down

with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." The expectation of the pious father was not cut off, for the word was as a nail in a sure place; "it was quick and powerful, sharper than a two-edged sword." Conviction seized her mind, and she was fully enlightened, and deeply awakened to a discovery of her sin and danger. She then began to pray, and the Lord presently spoke peace to her troubled soul. Blessed are they that mourn for they shall be comforted, saith the Lord; he imparted unto her the oil of joy for mourning, and the garment of praise for the spirit of heaviness. By grace are ye saved through faith.

"Faith, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries it shall be done."

Having obtained peace and pardon through believing; in the possession of the heavenly treasure, she went on her way rejoicing. She soon after spoke her experience before some hundreds of witnesses in a lovefeast, at Nottingham. Not long after, she professed to enjoy a higher state of salvation. She then experienced the truth of that saying, "if we walk in the light, we have fellowship one with another; and the blood of Jesus Christ his son, cleanseth us from all sin." "I hate vain thoughts," said the royal psalmist, "they shall not lodge within me;" so does every pious man and woman, more especially the pure in heart. Thoughts of impurity may pass the mind, but they are not impure to us unless they obtain the consent our will. We should always learn to distinguish between temptation and sin. That moment impure thoughts, or temptation obtains the consent of our will, they become sin to us. It is the prerogative of the grace of Christ, as the apostle informs us, 2 Cor. x. 5, "to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ." This we must acknowledge is a most blessed state in christian experience. This holy woman seems to have entered into the deep things

of God, and she testified to others of the things she had experienced. She tasted, and felt of the good word of life, and the Lord abundantly owned and blessed her labours of love. She has travelled through many counties preaching the unsearchable riches of Christ, with general acceptance, and considerable success. She used much exertion of voice, this probably contributed to impair her health. Hence for some considerable time she was under the necessity of retiring from her public labour. She has since married; and is now settled in Lincolnshire, and I hope filling up some useful place in the church militant on earth, and preparing for the church triumphant in heaven. May the Lord crown her every effort to do good with success, and to his name be ascribed all the glory. Amen.

Mrs. MARGARET FOX.

Before we enter upon the character of this intrepid female, we will give a short Sketch of her husband, Mr. George Fox. This will be the more acceptable as he was the founder of the Society of Friends. This extraordinary man was born in the year 1624, at Drayton in the Clay, in the county of Leicester. His parents were members of the Church of England, moral in their conduct, and esteemed as religious characters. Their son George does not appear to have had the advantage of much learning, but was remarkably steady and thoughtful from a child. He was put apprentice to a shoemaker; his master having also the occupation of a small farm, hence he was frequently employed in agricultural engagements. When about twenty years of age he became much concerned about the

salvation of his soul, insomuch that his friends were alarmed; several expedients were resorted to, in order to prevent his being righteous over much, some advised him to marry, others recommended him to go into the army. To obtain rest and peace he travelled to different places; frequently inquiring of ministers and others what he must do to be saved, but he met with no satisfaction in this way.—Being fully convinced of the being and perfections of God he betook himself to earnest prayer, and a diligent perusal of the scriptures; here he found instruction, rest and peace. His singularity in dress, speech, and behaviour, exposed him to a great fight of persecution, which he endured with invincible patience, endeavouring on all occasions to imitate him, who when he was reviled, reviled not again; but committed himself to him, who judgeth righteous judgment. He soon began to exhort and preach; and many listened to his instructions, and shortly after became his disciples and followers. He was a man of much self-denial, and very bold in declaring what he esteemed the whole counsel of God. It is very evident that God was with him, for in the course of a few years multitudes were awakened under his powerful ministry; turned from their sins, and savingly converted to God. He was very often in bonds and in prison, in which he endured much hardship. He very frequently attended the worship of God in the Church of England, and often began to preach as soon as the clergyman had finished his sermon, and indeed, he sometimes interrupted them in their discourses; perhaps his zeal in this, lead him on many occasions to overstep the bounds of prudence. But God saw his sincerity, and overruled these various irregularities to the everlasting profit of numbers. It appears that some of the magistrates, and not a few of the gentry were the fruits of his ministry. He lived to form and establish that mode of discipline which has continued in use among the Society of Friends to the present day. Not a few were brought to the knowledge of the truth through his instrumentality during his confinement in various prisons, in this kingdom. The appellation of Quaker was given to him and his friends when confined in prison at Derby; for during his first examination before

the magistrates he exhorted Justice Bennett and others to tremble at the word of the Lord, upon which Bennett in contempt called him and his friends Quakers, by which name they have been distinguished to the present time. It appears that Margaret, the subject of the following Sketch, together with her former husband and most of the family were brought to the experimental knowledge of the truth through his instrumentality.

After a life of indefatigable labour,—great sufferings,—and very extensive usefulness, this man of God died in London, November 13th, 1690, aged 67 years, and was buried in Bunhill fields, accompanied by several thousands of Friends and others. His writings were collected and published after his death in three folio volumes. One of his biographers says, he was valiant for the truth; bold in asserting it; patient in suffering for it; unweary in labouring in it; steady in his testimony to it; immoveable as a rock. Deep he was in divine knowledge; clear in opening heavenly mysteries; plain and powerful in preaching; fervent in prayer. He was richly endued with heavenly wisdom; quick in discerning; sound in judgment; able and ready in giving; discreet in keeping counsel; a lover of righteousness; an encourager of virtue, justice, temperance, meekness, purity, chastity, modesty, humility, charity, and self-denial in all; both by word and example. Graceful he was in countenance; manly in personage; grave in gesture; courteous in conversation; weighty in communication; instructive in discourse; free from affectation in speech or carraige. A severe reprover of hard and obstinate sinners; a mild and gentle admonisher of such as were tender and sensible of their failings. Not apt to resent personal wrongs; easy to forgive injuries; but zealously earnest where the honour of God, the prosperity of truth, or the peace of the church was concerned. Very tender, compassionate, and pitiful he was to all that were under any sort of affliction; full of brotherly love; full of fatherly care; for indeed the care of the churches of Christ was daily upon him, the prosperity and peace whereof he studiously sought. Beloved he was of God; beloved of God's people; and,

(which was not the least part of his honour,) the common butt of all apostates' envy, whose good, notwithstanding, he earnestly sought. He lived and died the servant of the Lord.

MRS. MARGARET FOX, was the spouse of the above Mr. George Fox. Some account of the wife of this great and extraordinary man will be interesting to the pious reader. It is taken from her writings which were collected and printed in an octavo volume.

Margaret Fox, widow of our ancient friend and elder, George Fox, was convinced of the principle of truth, on his first coming into that part of Lancashire where she dwelt, in 1652, being then wife of Thomas Fell, one of the Welsh judges; a man much esteemed in his country for his wisdom, moderation, and mercy, being also a tender husband and loving father, and one who sought after God in the best way it was made known unto him. He frequently entertained those who were accounted serious and godly men; and had often prayers and religious exercises in the family; and in this manner also Margaret was seeking after the right way for many years, though often afraid she was short of it.

She was born in the year 1614, her parents were of honourable repute in that country, and her father, John Askew, was of an ancient family and estate, and a pious charitable man. It was in the seeking state before mentioned that it pleased divine wisdom to move the heart of George Fox, to visit the family of the judge, who was then in London, and to open unto them the eternal truth; by which means the minds of herself, children, and great part of the servants were convinced and turned to God. When the judge returned home, and found the great change wrought on them, he was much surprised, and appeared to be troubled; but Richard Farnsworth, and some other Friends who came to the house soon after George Fox had been there, had some discourse with him, and he was still and quiet, and weighed things; and George Fox returned in the evening, and being admitted, spoke so powerfully

and convincingly, that the judge was so far satisfied it was the truth, that he offered his own house as a meeting place, and was kind to Friends on every occasion, till the time of his decease; which was about the year 1658, being then 60 years of age.

His widow laboured to promote the cause of truth, applied frequently to the king, on behalf of her suffering friends, and visited them in various parts of the nation; sometimes accompanied by one of her daughters. About the year 1661, she was sent from her own house to Lancaster Castle, because she would not swear; was likewise premunired, and sentenced to forfeit her real and personal estate to the king, and to be imprisoned during life; but after having been in prison about four years, she was set at liberty, by order of the king and council. Soon after this she was married to George Fox, but was again under the old premunire, taken from her house, and carried to prison; where she continued another year in a sickly state, till her husband obtained her discharge under the great seal. All these sufferings she endured with much patience, and neither fainted nor murmured; but was kept so cheerful and easy under them, that her enemies were amazed to see it; and several of them that thus persecuted her, came to nothing; whilst she denied and despised the glory of this fading world for Christ's and truth sake, God gave her honour and a name among the righteous; and qualifications many ways for considerable service in his church; in which she shone as a morning star, being filled with zeal, wisdom, and understanding, for the propagation of truth, and righteousness; of a clear discerning of spirits, and the working of the enemy, to draw from the life and power of truth, into a liberty that genders to bondage and to a separation and breach of unity among Friends; appearing firm and zealous against the same. She was fervent and living in her ministry, and in supplication and prayers to Almighty God, to the edifying and building up many in that most precious truth, which gives victory over the world. She was not only a great and examplary sufferer for truth, but a visiter and sympathizer with the faithful in their

sufferings, zealously interceeding with such as were in authority for their relief; as being afflicted, and mourning with those that mourned. She never spared herself in her manifold labours in truth's account, both in her ministry abroad, in most places in this nation, and other services; but approved herself as one that needeth not to be ashamed of her work and service of the Lord, which she performed with all sincerity, while God was pleased to give her strength and ability. She was preserved in a good understanding to the last; and in the time of her sickness, was in a sweet frame of spirit. She uttered many heavenly expressions near her conclusion in this world, some of which are as follow. Come, come, says she, let us join to the Lord, and be of one spirit, let us join to the eternal God, and be of one spirit. A friend visiting her, who had been acquainted with her upwards of forty-five years, she said, the Lord is with me, and I am with the Lord, and in him only will I trust, and commit all the divine Providence of the Lord, both concerning my children, and all things they do enjoy from him, both in temporals and spirituals, who is the God of all the mercies and blessings to his people throughout all generations; to him be glorious praises for ever, Amen. At another time she said, O, my sweet Lord, into thy holy bosom do I commit myself freely, and not desiring to live in this troublesome, painful world, it is all nothing to me, for my Maker is my husband! At another time she said, come Lord, I am freely given up to thy will. Again she said, I freely forgive all people upon the face of the whole earth, for any wrong done to me, as freely as I desire to be forgiven; and seeing those about her sorrowful, she said, be quiet, for I am as comfortable in my spirit as ever I was. A little before she departed, she said to one by her, Rachel, take me in thy arms, I am in peace.

She departed this life at Swarthmore-hall, the 23rd day of the 2nd mo. 1702, being near the 88th year of her age; and was buried in the burial ground at Simbrooke, belonging to Swarthmore, the 27th of the same, attended by many Friends and others.

Miss ANN THOMPSON,

(Now Mrs. Coates.)

She was born at Aysgarth, * in Wensleydale, but now resides at Reeth near Richmond, in the North Riding of Yorkshire.

At the age of about eighteen, she was savingly brought to God, under a sermon preached at Aysgarth by Miss Mary Barritt, (now Mrs. Taft †) when she was powerfully awakened to a sight and sense of her sin and danger; after the sermon, earnest and importunate prayer was made for her, yet, she did not then obtain comfort, but was increasingly distressed on account of her past iniquities.

* Aysgarth is a small village, four miles E. S. E. of Askrigg, and contains a population of 293. It is famous for its romantic situation on the banks of the river Ure. The church dedicated to St. Andrew is a handsome edifice. There is here a curious bridge, called Yore, which rises thirty-two feet, and spans twenty-one; the concave of which is embellished with pendent petrifaction, and its airy battlements beautifully festooned with spreading ivy. The cataracts near this place also claim the attention of every traveller; so much so, that the learned Dr. Pocock, whose search after the sublime and marvellous brought him to Aysgarth, is said to have owned, with exultation, that these cataracts exceeded those so celebrated on the Nile. In addition to the parish church, there are two meeting houses, one for the Society of Friends, and another for the Methodists. Baines' History and Dictionary of Yorkshire, Vol. 2. page 408.

† See Memoirs of the life of Mrs. Mary Taft, formerly Miss Barritt, with a portrait.—Part the first, pp. 144, and Part second, pp. 144. Sold in London by Mr. Stephens, Bookseller, 16, City Road, and Mr. James Kershaw, 4, Butcher Hall Lane, Newgate Street, and all other Booksellers.

She begged the favour of sleeping with Miss B——, which was readily granted. After spending much time in prayer—they went to bed it is true—but to sleep was out of the question, Miss Thompson wept aloud, while her companion prayed and exhorted her to believe on the Lord Jesus Christ. Afterwards, when she was so enabled to believe, as to receive a satisfactory evidence that all her sins were forgiven, and herself reconciled to God through the blood of the cross,—her joy and consolation were as excessive as had been her trouble and sorrow. Some time after her conversion, she began to exercise in the public prayer meetings, and now and then, to give a word of exhortation. Finding that in proportion to her endeavours for the salvation of others her own happiness increased;—and seeing that her labours were acceptable to the people and owned of God, she began to multiply her exertions. For a length of time, she publicly proclaimed the willingness and ability of Christ to save all them that come unto God by him;—but of late years circumstances have obliged her to confine herself to a more limited sphere of action. The Lord has given her the cup of affliction to drink;—but as it is prepared by him who is too wise to err and too good to be unkind, it will doubtless tend to the promotion of his glory, and the establishment of her own peace,—provided she continues to suffer the will of God in the spirit and temper of a faithful christian; considering the weakness of her body, she feels satisfied in retiring from her work, and giving place to those whom the great Lord of the harvest may appoint to gather it in. When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then said he unto his disciples, the harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest. Matt. ix. 36, 37, 38.

Mrs. MARY LAWRANCE.

She is a native of Leicester, * and is now living there. Her maiden name was Peet; her parents are at present living at Bedford;—and she has a brother a travelling preacher in the Wesleyan connexion. She received her first good desires and religious impressions among the Wesleyan Methodists, in connection with whom she was converted to God; and for some time lived in the enjoyment of that peace which passeth all understanding; walking in all the commandments and ordinances of God blameless, but being young in years, and much exposed to temptation and the vanities of the world, lost her evidence,—forfeited her peace, and again mingled with the world, and continued in a backsliding state for several years. It is true there was no necessity for this, for St. John, in writing to the christian church, and addressing believers of different degrees, standing, age, and experience, says, my little children these things write I unto you that ye sin not, which supposes that they never need sin, otherwise the caution would have been useless; this is also clear from God's design in pardoning us, Luke, i. 74, 75, that he would grant unto us that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. From hence we learn that when God pardons a penitent, he delivers him from the trammels of the devil, yea, from all his enemies. What for? that

* Leicester is a county town, and a place of great antiquity. It contains five churches, and six or eight chapels and meeting houses. It is situated on the river Soare, which is navigable from Leicester to Loughborough. It is 99 miles N. N. W. of London.

he might serve God without (slavish) fear. How? in holiness and righteousness. How long? all the days of his life. When the Lord pardoned and delivered him, he did not mean him to come into bondage again, but to stand fast, to go forward perfecting holiness in the fear of the Lord. This is evident from the strength given to every little child in grace (in the use of the means) to restrain every inward bent to backslide, and to resist every outward attraction to sin by the power of pardoning grace. It is granted this strength is not inherent in ourselves. We are perfect weakness; neither is it given to us on the ground of merit, or for our prayers, morality, or good works, but through Christ, and by the exercise of faith, in all holy obedience. Isaiah, xlv. 24, surely shall one say in the Lord have I righteousness and strength. Phil. iv. 13, I can do all things through Christ which strengtheneth me. This is also clear from the promise, 2 Cor. xii. 9, my grace is sufficient for thee, for my strength is made perfect in weakness. This is a most precious promise, as it secures a sufficiency of grace to enable us to conquer every enemy, to perform every duty, however arduous, difficult, or painful, to endure every trial and affliction, whether in our persons, family, or circumstances, and to the end. And no doubt our young friend would have found it so, had she watched unto prayer, and continued to give her heart to God, but like too many, she forsook the fountain of living waters, and sought happiness and rest in broken cisterns, that could hold none, But during this time she was strictly moral in her outward conduct, frequently attended the preaching of God's word, and sometimes felt painful convictions of the dangerous state in which she was living,—without God, and without hope in the world. She well knew that persons may be possessed of heathen morality,—the doing no harm,—mere negative goodness; yea, that they may have positive goodness too, so far as it respects their fellow creatures,—may help the needy, feed the hungry, cloathe the naked, subscribe to benevolent and religious charities, and in addition to all this, attend all the outward forms of religious worship, and yet remain strangers to God's work of grace in the heart,—the new birth,—

pardon, peace, and holiness; that with the form of godliness they may be destitute of the power thereof,—be mere painted sepulchres,—their religion but a farce; that all such are, as are wells without water, trees without fruit, bearers of lamps without oil, foolish virgins. She knew, both from the word of God, and her own experience, that a real christian is not as a mere picture. A picture may accurately resemble the original, but it wants substance and life;—it has eyes but it sees not, ears but it ears not, &c. A christian is not as a bust or figure of a man. A sculptor may prepare materials, and form a figure of the human body, with all its various members, but it wants life.—Here she saw her own state and character, and was greatly alarmed at the sight.

Our Lord hath declared,—except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Their righteousness though superior to that of some called christians, left them nevertheless in an unpardoned and unregenerate state,—consequently, destitute of that faith and love without which the life can exhibit before God no genuine fruits of righteousness. Without faith it is impossible to please God,—the faith by which the soul rests wholly and constantly upon the sacrifice and sufficiency of Christ, as its ground of acceptance with God, and as an inexhaustable source of light, life, consolation, and fruitfulness. And love is the fulfilling of the law,—love to God and man, springing from faith in the Redeemer, and leading its possessor greatly to delight in the commandments of the Lord.

She appears to have been brought back to God, under the ministry of Mr. R. Winfield, while preaching in one of the streets of Leicester, in the year 1818. She soon found peace with God, and her former comforts and enjoyments were restored unto her with an abundant increase for she obtained that perfect love of God which casteth out all tormenting fear; and enjoyed a present salvation. By grace are we saved, through faith,—justified, introduced

into the family of God, and receive the spirit of adoption. As christians we are saved from the present evil world, from the sinful love of its riches, pleasures, honours, and from the powers of darkness,—discerning them under every form, suppressing every evil desire, and repelling every assault of the enemy; saved by grace, we have the promise of eternal salvation; there remaineth therefore a rest for the people of God. Heaven is promised to us, we have a title to, and a growing meekness for it, yea a pledge, foretaste, and earnest of future glory. Such became the happy experience of this pious female, and such was the constraining influence of the love Christ shed abroad in her heart, that she was sweetly constrained to say to others, come hither all ye that fear the Lord, and I will tell you what he hath done for my soul; and then, to invite them also to come to the gospel feast, that they might taste and see that the Lord is gracious. She soon became the leader of a class among the Revivalists, and thinking that it was her duty (after repeated trials,) to call sinners to repentance, (the people also concurring in this opinion) she was put upon the printed plan as a preacher. She is a woman of great gifts, speaks with propriety, has an astonishing flow of words, and is sometimes remarkably eloquent. She is methodistical in her sentiments, and preaches a free, full, and present salvation with great effect and success. She has been sent for to open a great number of chapels and places of worship in the connexion of R. Winfield. She has since united in connexion with the Ranters, or (as they call themselves, Primitive Methodists,) This step she took (if I am correctly informed,) in consequence of considerable uneasiness among the leading friends of the society with whom she was connected. At the time when this rupture in Robert Winfield's society happened, our sister Lawrance felt very desirous to have come back to the Wesleyan Methodist Connexion, through whom she first received good to her soul, and for whom she ever after felt a strong regard, she even intimated her desire for a re-union with the Methodists, but the difficulty was here, she could only be received amongst them upon trial, and then afterwards as a private member; and until she had received a ticket, she would not have been

permitted to act officially or publicly in any capacity in that Society. The members of her classes, with herself, must have been committed to the care of other leaders, and received in the same way, on trial. This was very painful to her; for although she could have submitted to all this, as it respected herself, yet the members of her classes, for whose welfare as a spiritual mother she was much concerned, were not willing to be separated from her. She felt her responsibility, and trembled at the thought of any of them being scattered and lost; to prevent which she and they applied to, and were received by the Ranters as they stood, viz. as members, leaders, or local preachers; notwithstanding all this, it does not appear that there has been any change in her views of scripture truth, or that she has suffered any declension in her zeal for, and purity towards God. The souls committed to her care still continue to meet with her in class, and she still occupies the talents God has given to her for the good of souls. She preaches with great acceptance, and continues to have fruit. May she increase with all the increase of God!

Mrs. HAINSWORTH,

Widow of the late Mr. Hainsworth, travelling preacher in the Methodist Connexion, for about twenty-eight years, and who laboured with a considerable degree of acceptance and success. He was a man of piety and humility, of a loving disposition, and followed peace with all men. He was a supernumerary preacher for several years, and died in peace, in the year 1823. Mrs. Hainsworth was brought to an experimental knowledge of salvation, through faith in

Christ, very early in life. Her convictions for sin, and the sorrow she felt on account of it, were truly of a godly sort. A true penitent, whose spirit is deeply wounded for sin, feels pungent grief, and overwhelming sorrow; the flinty heart melts into tenderness before the Lord, and the eyes overflow with floods of tears. What anxious thoughts,—what cutting reflections!—what painful forebodings are now felt, when the foundations of the great deep are broken up within! what agonies ring the soul. O, says the sinner, I have rebelled against that God, whom angels adore! I have broken his righteous law, defied his awful judgments, and despised all his mercies! I have neglected the salvation of my soul for many years! I have trampled under foot the blood of the covenant, and turned a deaf ear to the voice of the charmer! O, wretched man that I am, who shall deliver me from the body of this death? Such were the views and feelings of Mrs. Hainsworth when the Lord by his Spirit set her sins in battle array before her. But though heaviness continued for a night, joy sprung up in the morning;—and it was a morning without clouds and darkness, when the Lord spoke peace to her soul. She could then sing,

"My God is reconcil'd,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry."

Through Christ Jesus, she received pardon of sin, peace with God, adoption into the family of heaven, a title to the inheritance of the saints in light, and a divine and heavenly nature. Old things were passed away, and behold, all things are become new. Soon after this, she felt an earnest desire that others might be brought into the same liberty, and enjoy the same salvation. For this purpose she prayed in private and in public, and likewise exhorted her neighbours and acquaintances to turn to the Lord, and seek his mercy and love. Encouraged by some little fruit; she ventured to enlarge her sphere of action. In this she was sensibly favoured with the approbation of God and her own

conscience. She had laboured in the word and doctrine several years before her union with Mr. Hainsworth took place. After their marriage, she continued to preach and exhort, as opportunities occurred. She very frequently accompanied him to the country places, and during these visits, generally spoke to the people after he had preached. This novelty in their proceedings never failed to excite considerable attention, insomuch that the places of worship were generally crowded, especially by the time she had to occupy her husband's place. These labours of love were acceptable to God, and well pleasing and profitable to the people. Good was done, and some fruit remains to this day. She has occasionally exercised in public since the death of her husband, and now and then paid a visit to some distant places, with much satisfaction to the people, and to the profit of precious souls. Her manner of address is very pleasing; her voice melodious; her views of scripture truth very clear: and her ministrations are often attended with much of the divine unction and power. But her work in the Lord's vineyard, is nearly finished; she seems ripening apace to join her husband, and the innumerable company before the throne, where all the mysteries of providence shall be unfolded,

> "Where all the ship's company meet,
> Who sail'd with their Saviour beneath."

There to see Jesus her King, the God and Saviour in his beauty, brighter than the sun, sitting on the throne of his glory. It is impossible to describe the happiness of the heavenly inhabitants. But if the promises be so precious to the truly pious, what will the fulfilment be? If the drops of divine love be so sweet, what will the ocean be? If a small ray, a beam from the divine effulgence be so glorious and transforming, how glorious must saints and angels be, that bask in his presence. There is fulness of joy, and at his right hand pleasures for evermore. Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive what God hath laid up for them that love him. We read in the Revelations, he that overcometh

shall inherit all things. St. Paul says, the Lord Jesus Christ shall change our vile body, and fashion it after his own most glorious body, and Daniel declares, they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. The anticipation of joining this blessed society, and sharing this eternal rest and glory affords unspeakable comfort to this blessed woman. May she, and the souls whom the Lord has given to her be presented faultless before the throne of God with exceeding joy.

Miss ELIZA WILSON.

True religion makes a real change in the heart and life of all those who are brought under its saving influence. Holiness of heart will produce holiness of life; hence says our Lord, make the tree good, and the fruit will be good also. Divine grace must have its seat in the heart, in order to produce this important change. Religion will do but little good if it sinks no lower than the head. The heart of man by nature is the seat of iniquity and sin; it is like a cage of unclean birds. Out of the heart proceed evil thoughts, &c. The strong man armed hath his seat here, and his goods are in peace; and there will he remain until a stronger than he come upon him, and spoil his goods, and cast him out. The Lord Jesus Christ can do this by the operation of his grace. The subject of this Sketch experienced this divine change, this renovating, regenerating work of divine grace upon her soul many years ago, and has been enabled to express the reality of this change by her life and conduct.

She is the daughter of Mr. Francis Wilson, of Wharton Lodge, near Wetherby, in Yorkshire,—and niece to the late Miss Isabella Wilson * of Sinnethwaite. Eliza, the subject of this memoir, had the honour to be born of pious parents, and the unspeakable advantage of a religious education. She also from early life enjoyed the society, the counsel, conversation, and prayers of the faithful ministers of the gospel, and other pious friends, who were frequently and very hospitably entertained under her father's roof. It is not therefore to be wondered at, that through the divine blessing upon such means and instruments, she should in very early life be drawn over to the side of virtue and piety. Not indeed without many struggles with, and against the natural depravity of her own heart, and the various suggestions of the enemy of her soul's salvation, which if yielded to, would have led her to neglect the concerns of her soul. But as her understanding received increasing light, her soul became alive to her state and danger, her convictions increased, which led her to the throne of mercy and of grace, for help and salvation. She soon experienced the truth of that divine assertion, ask and ye shall receive, seek and ye shall find, She sought the Lord, and found him to the joy of her soul. After enjoying the safety and comfort of religion for herself she felt desirous that others would come and taste, and see that the Lord is gracious, and she not only felt desirous and anxious on their account, but soon found that it was become a duty incumbent upon her to invite them to come to the gospel

* A short memoir of this holy woman was published in the Methodist Magazine for 1808, written by Mr. J. S. Pipe; the perusal of which will amply recompense any person for the time spent in reading it. A more enlarged account of that pious woman is now given to the public. It is written by Mr. Pipe, and may be had of Mr. Mason, at the Methodist Book Room, London. It is a well written book, the materials being both abundant and excellent. It will be read with peculiar interest and feeling by her relatives and friends, and indeed by all who love our Lord Jesus Christ in sincerity, and not the less so, because, the pious and benevolent author pledges himself to devote any profits that may arise from its publication to the Missionary cause.

feast. In this work she has been engaged for several years, and has not laboured in vain. She frequently takes a journey for several weeks together for the purpose of religious exercise, to her friends, and sometimes to a considerable distance from home. Wherever she goes, she finds employment; more doors are open for the diffusion of the word of life than she can possibly enter. Her talents and behaviour have received the highest commendation; as to her matter and manner, there can be no reasonable objection to either. May she long live to be a comfort to her family and friends, and a blessing to the world! "Because of the house of the Lord our God, I will seek thy good." Psalm cxxii. 9.

Miss MARY TOOTH,

She has long resided at Madeley * in Shropshire, and for many years was the constant companion, and assistant of that mother in Israel, the late Mrs. Fletcher

This pious woman appears to have been one of Mrs. Fletcher's spiritual children, as in her letter to the inhabitants of Madeley and its vicinity, occasioned by the death of Mrs. Fletcher, she writes, "amongst the numerous company that will have to ascribe glory to our God for good received through her (Mrs. Fletcher) instrumentality under that roof, (the vicarage barn) I cannot forbear saying,

* Madeley is a small village, but a very extensive parish situate near the iron-bridge, in Colebrook Dale, 8 miles N. N. W. of Bridgenorth, & 147 N. W. of London.

my hope is, that I shall stand among the ransomed of the Lord, and say, I was born there. Yes, my friends, I must say, the good Lord made her the means of the awakening, conversion, and deepening of the work of grace in my soul; and while I give all the glory to my God for the grace received, I cannot but feel much love to the channel through which that grace was communicated." If Mrs. Fletcher had no other seal to her ministry than this young woman, and if her labours in the cause of Christ, and for the good of souls had been much more abundant, and if she had suffered ten thousand times more than she did, in her body, and mind, character, and property; the conversion of Miss Tooth would have been abundant an recompence; more especially if we take into the account, her successful labours in the same glorious cause, in which her spiritual mother had been so long, and so successfully employed. But she was not the only fruit Mrs. Fletcher had. She had numerous seals to her ministry, many of whom had safely arrived in heaven before her, and no doubt ready to welcome her into the blissful regions of eternal felicity; and some yet remain, with the subject of the memoir, to be hailed welcome, and to have an abundant entrance administered into the everlasting kingdom of our Lord and Saviour Jesus Christ. To receive this inheritance, a meetness must be wrought in the soul by the operations of divine grace, and the influences of the Holy Spirit dwelling in the heart. There must be an infancy and a maturity in the grace of God, or to use the figures of divine inspiration, there are lambs and sheep in the flock of Christ, and babes and fathers in the family of God. He has not only made provision in the redemption which is in Christ, to save from the guilt and power of sin, but the blood of Jesus Christ his son, cleanseth us from all sin. If sin, as good Baxter says, is the greatest evil that ever came into the world, the destruction of sin must be the greatest blessing mortals can receive. This is one of the privileges held forth in the precepts and promises of the gospel. The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul. Then will I sprinkle clean water upon

you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Still it is the christian's privilege to grow in grace; not merely the having our heart emptied of sin, but filled with God,—with all the mind of Christ. The gospel exhibits to us a Saviour, able to save to the uttermost, all them that come unto God by him: to save us wholly. The apostle prays that the church at Ephesus, may be able to comprehend with all saints, what is the breadth and length and depth, and height, and to know the love of Christ, which passeth knowledge, and that they might be filled with all the fulness of God. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ. This is the being brought into a state which the venerable Fletcher calls holy recollection, a consciousness of the divine presence, by which we insensibly slide out of self into Christ, out of the visible into the invisible, out of the creature into the creator, out of time into eternity We read that God is able to do exceeding abundantly above all that we ask, or think, according to the power that worketh in us.

The subject of this memoir seems to have attained in a good degree to the privilege of her high and holy calling, which renders her a suitable instrument in the hands of the great Shepherd of promoting the growth, and prosperity of those who seem by divine providence, to be committed to her care. No doubt she will attribute this, under God to that religious discipline, wise counsels, and fervent prayers with which she was favoured while a resident at the vicarage house at Madeley.

I believe Miss Tooth addresses the people at Madeley, and in the neighbourhood, and moves in a sphere of action similar to that in which Mrs. Fletcher spent her health and

strength, and life. I am informed that she is greatly respected by the inhabitants generally, but very much beloved by the members of her classes.

May she long enjoy all the privileges of her high calling on earth, and then with the souls committed to her care, join the innumerable companies before the throne of God in heaven. "Blessed are they that die in the Lord, yea, saith the Spirit, they rest from their labours and their works follow them."

Mrs. JANE PEARSON.

This eminent female was a member of the Society of Friends, commonly called Quakers, and for many years was an acceptable and useful speaker in that community. She appears very early in life to have had her mind embued with divine grace, or the strivings of the Holy Spirit of God, which she stifled and resisted, giving place to gaiety, trifling company, and lightsome conversation. But soon after her marriage, and when about 23 years of age, she was more fully and deeply awakened to a sense of her depravity and danger.—These discoveries and convictions brought her to the throne of grace, and to the footstool of divine mercy for salvation, which she shortly obtained, and soon after felt earnestly concerned for the salvation of others, and believing it to be her indispensible duty to speak in public for their edification and comfort; she with much fear and trembling entered upon the important work; in which she continued till far advanced in life. As her conduct and conversation corresponded with her holy profession, and as

a divine influence accompanied her public ministrations, she was ever esteemed by the community to which she belonged, as a faithful messenger of the Lord Jesus Christ.

The following Sketch of her religious experience and public labours, is taken from "Sketches of Piety in the Life and religious experiences of Jane Pearson, extracted from her own memorandums, Second Edition."—Printed at York, 1818.

"It has long remained with weight upon my mind, to leave a few remarks respecting the Lord's dealings, when he was pleased to lay his hand in judgment upon me, for my backslidings; hoping it may be of service to some poor, tossed, afflicted, disconsolate, tempted, bewildered mind; for I believe it would have been of service to me, in my painful moments, to have beheld the footsteps of others.

I was born at Newton, near Carlisle, of sober, religious parents. My father dying when I was young, I had more experience of my mother's religious care in our tuition.

It pleased the Lord by his good Spirit, to work in my heart, in my young years; which brought a godly sorrow over me, and a fear lest I should be taken away in my childish follies. When the bell used to toll for those of other persuasions, Oh! the awe and inward fear attendant on these occasions!

I loved to read the scriptures, especially the New Testament; and when I read the passage where our blessed Lord is described as having suffered so much from the high professors, who despitefully treated him, and crucified him, my heart became melted and tendered under a sense of it.

About this time it pleased the Lord to send Mary Kirby, of Norfolk; and she being alone, requested me to accompany her. My mother gave me up, and it was a time of reaping some advantage; for when I returned home, I felt my heart, in a good measure, cleansed and emptied of the old

inhabitants; my stiff will being measurably subdued; and loving retirement, I was drawn from my old companions.

I then witnessed a state of deep poverty of spirit, which caused me thus to address the Almighty, 'Lord, what wouldest thou have me to do?'

I was sitting in our womens' meeting for discipline, at Carlisle, when it appeared clear to me, that if I continued thus inward with God, I should soon have to speak to others. This intimation was so far from humbling me, that I did not even desire to be excused, or pray the divine Master to have patience with me; but I resolutely said, 'I never will do so.' I started aside like a broken bow, and I believe went into greater alienation from the life, than I had ever done before; and just it would have been, if infinite wisdom had cut me off in my disobedience.

At the age of between one and two and twenty, I was married to John Pearson, a sober, religious young man. About a year after my marriage, my false rest was broken; though I was rightly married, and, I trust, in best wisdom. United to a choice husband, I was swimming as in an ocean of pleasure; but I witnessed, instead of peace on earth, a heart-piercing sword. My undone condition was present with me day and night, when awake. Indeed I slept but little; sleep departed from my eyes, and slumber from my eye-lids; so that when night came, I wished for morning. And though preserved from gross evils, so heavy was the Lord's hand in judgment against the sinful, impure part in me, that there was sufficient work for his heart-piercing sword, which divides betwixt the precious and the vile, that which serves him, and that which serves him not.

My case now, in my own view, was exceedingly deplorable; so that I neither eat nor slept much, which occasioned a visible decline in my health. Indeed I was just a wonder to behold; the people wondering what had befallen me. The enemy followed me closely with most besetments; things that my very soul loathed.

I ate my bread with weeping, and mingled my drink with my tears.—Oh! that my troubles were written with an iron pen, and lead in the rock for ever! For surely a hundredth part is far beyond my power of description.

About this time I was much drawn inward in prayer; and for a time, I believe I prayed without ceasing: and yet, the Lord knew what I needed, to fit me for his work and service.—At length I witnessed the truth of that declaration; "when thy judgments are in the earth, the inhabitants will learn righteousness;" for truly I did experience inward purity of heart and cleanness of hands; and in the Lord's own time he gave access to his throne; and the spirit of prayer and supplication was poured out upon me. I then felt a holy sense of this truth, "the Lord liveth;" and "because he lives, I live also."

This was a day of close trial; for I was brought to the test, whether I would keep my covenant that I had made with the Lord, which was, that if he would set me clear of the enemy, command what he pleased, I would obey. Frequently in assembling with the Lord's people, our meetings were often favoured with lively testimonies. On such occasions, scripture sentences would impress my mind with some degree of life and power, and I felt some concern of mind to declare it in the audience. I had a hope which as an anchor stayed my soul, and raised a holy belief, that he who was my confidence, would unfold the mysteries of his kingdom, and give an undoubted evidence, with unsullied clearness, that it was his will that the candle he had lighted, should be set on the candlestick, to give light to those around; and thanks be to his ever worthy name, for he fulfilled it.

I then in great fear, went to our little meeting at Graysouthern. A few words presented lively, and I well remember the subject.—Oh! the peace that I felt that night, after that short testimony. It would have been acceptable to have been dissolved, and to have been with Christ, which is far better.

And now I had great peace of mind, so that instead of my heart being a place for dragons, for owls, and for screech owls; for cormorants, and for bitterns; there began to be a melody in my heart, as it were the voice of the Son of God, whose countenance is comely; and the myrtle, box, and pine sprang up in that heart which had been a breeding-place for nettles. This is the change that is wrought in man, by being born again of the incorruptible seed and word of God. This was the change that was wrought in me.

I had now frequently to speak in meetings, and had satisfaction in so doing; and friends did not discountenance me in my childlike movings; but approved, though with a godly care."

As the author's design is only to publish Biographical Sketches of the lives and ministry, experience and labours of holy women, he must pass over much excellent matter, contained in the journal of the exercises and afflictions of this holy woman. She seems to have waded through deep waters in the afflictions, and bereavement of her husband and children. These feelings are sometimes touchingly represented in poetic strains of eloquence, and feeling.

LINES ON MY BELOVED DAUGHTER, HANNAH PEARSON.

A widow'd mother while I sit,
In silence and dismay,
I feel a spirit-stirring power,
That prompts the sorrowing lay.

There are who hold that life is but
A shadow or a flower;
My soul aspires to higher good,
Than bounds the present hour.

That good my Hannah sure has reach'd
And will for ever prove;
Her bosom was th' abode of peace,
Of innocence, and love.

My dearest consort died again
In Hannah's parting breath;
My days are spent in grief, for who
Has known so much of death?

Sweet were thy words, my beauteous child!
That thou to me express'd,
When watching thy declining strength,
I hung upon thy breast.

And in the anguish of my soul,
To God prefer'd my prayer,
That in compassion, yet thy life,
He would be pleas'd to spare.

Thou meekly answer'dst, "mother dear!
I'd rather go than thee,
If such the righteous will of God;
For best that will must be."

"Though parted for a little space,
We'll hope to meet again."
Such resignation gave me strength,
The conflict to sustain.

Fair as a lily, and as sweet,
My lovely Hannah grew:
But soon she from the garden here,
To Paradise withdrew.

Ye sister lilies! keep like her,
Your innocence and love,
When gather'd from the earth, you'll then
In beauty rise above.

3rd mo. 28th, 1797. I was favoured once more to attend our quarterly meeting at Carlisle, very near the place of my nativity, and the meeting I belonged to for many years. The meeting of ministers and elders was a favoured season; I had the evidence of peace in my little labours; and indeed all the meetings were more or less owned with the heart solacing presence of Zion's king. It was like taking my leave; and I was helped to be faithful; so that in my return, for many miles, my cup ran over, and I seemed anointed with the oil of gladness. Great was my

peace; such a full foretaste of heavenly joy, as I have not before experienced, except when I first opened my mouth in testimony. There seemed nothing betwixt my soul and its blessed Redeemer. At that time my joy was so full, that I did long to be dissolved, feeling nothing but purity and holiness about me; or at least, I had the sense of full acceptance with the Father, in my endeavours to obey.

6th mo. 30, 1802,—I was at our week-day meeting, and was favoured with a solemn silence, resembling that in heaven, where angels and archangels adore in profound silence. Oh! I saw into the joys thereof; a place where sorrow cannot come; none of the inhabitants have any affliction. I was this day favoured to partake of the most substantial sustenance of divine good, that perhaps I ever experienced; the heavenly bread was handed to my soul in no sparing portion, with, "take, eat, this is my body.

12th mo. 23rd day, 1804. First day I was at our meeting, in which I had an open time, much to my own satisfaction; and I hope to that of others. Indeed truth rose in dominion. In leaving the meeting a sense of acceptance was given me; measurably receiving the sentence of well done, in my own particular; with a secret hope, that if I continued thus to steer my course carefully, eyeing my guide; in simplicity and godly sincerity, dealing out to the people, as immediately given; pursuing the thread of my testimony in the power, depending wholly upon the Lord, he would be mouth and wisdom, tongue and utterance.

3rd of 12th mo. 1806. In our week-day meeting, I was engaged to set forth the necessity of not only receiving the seed of the kingdom, but with all readiness of allowing its growth; as the work of truth in the heart of man, is described by our great master, to be progressive; first the blade, then the ear, then the full corn in the ear. I had peace in returning to my habitation, and this language presented to me: "Ever since thou wast born, my love has been to thee." This melted me; may I be worthy of such a favour.

4th of 5th mo. 1807. Fourth day I was at meeting. A solemn time it was to me; for I was much engaged in mental breathings; the spirit helping my infirmities inwardly to pray. A large portion of heavenly bread was handed to me, without much wrestling, or having it to set before others; and although our souls' enemies may be numerous, a language livingly opened, "the Lord shall fight for you, and you shall hold your peace." It applied to myself, as I had no commission to divulge it. I had strong consolation in God.

8th mo. 6th, 1810. I have been surprised that the older and more infirm I grow, the more I am enlarged in mind, and the more illuminated in regard to scripture sentences. Oh! how the watch word when it comes, brightens upon my mind, and inwardly gives me to expatiate thereupon. It is the Lord's doing, and marvellous indeed in my eyes. Lord what am I, that thou continuest thus to acknowledge me, and that thou thus expandest my heart in old age, when the keepers of the frail building tremble exceedingly.

14th of 11th mo. 1810. This day we had a very confirming season, in our silent week-day meeting. I thought I should never more doubt being under the notice of heaven, the evidence was so strong, and my love seemed perfectly godward; so that it cast out all fear. I neither feared death, hell, nor the grave. The armies of the aliens, for the present, were entirely put to flight. My faith was strong respecting my own well being; and even I had faith for those who that day gathered with me. We seemed indeed come to Zion, the city of the living God, and gathered in spirit with an innumerable company of angels.

Previous to this precious season, I had very great openings into divine things, pertaining to another life; things so sacred as not to be medled with; which brought me to think I should soon be gathered; and in looking at the ministry I had been gifted with, and how I had been moved under the openings I had been favoured with,

although I felt no condemnation, my gift seemed as if it might be taken from me, yet not in displeasure, I had such siftings in meetings, and was so emptied, as from vessel to vessel.

5th of 4th mo. 1812. After a time of illness this morning, it was mercifully handed to me, as divine consolation, "thou art in the hollow of my hand;" and again "the Lord is my shepherd, I shall not lack." Oh! Lord, what an unutterable favour is this! when the weakness of my body is, at times, as much as nature can bear. What an unspeakable favour, when verging to the confines of the narrow and silent grave, that so unworthy a creature should thus be owned! Oh! gracious Father! continue thy preserving, protecting care of me, to the last moments of my life; and I will laud and praise thy name while here, and eternally. Amen!

The Almighty's presence was so full and confirming, that I found it as much as my frail tabernacle could bear and live. I then experienced that no flesh could see him in his majesty and live. Although once before I had been in a somewhat similar situation, yet I had not the sense given me at that time, that if divine favour increased, my body could not retain the spirit; it must depart in the company of such heavenly manifestation. I now desist from pressing after more being exhibited, feeling overcome with the present extension. Oh! gracious God!"

The testimony of Pardshaw monthly meeting, in Cumberland, concerning Jane Pearson.

"This our dear and ancient friend, was the daughter of Jonathan and Jane Tibson, of Newton, near Carlise, at the former of which places she was born, in the year 1734 or 5. In early life she was strongly inclined to gaiety; but by submitting to the powerful, heart-searching operations of divine love, clearly manifested, those natural propensities were brought into subjection.

About the 18th year of her age, she accompanied through this county, a female friend, then upon a visit to the meetings of friends in these parts.

In the year 1757, being then about 22 years of age, she was married to John Pearson, of Graysouthern, within the limits of this meeting, a religious young man. In the course of several succeeding years, she passed through various deep baptisms, and refining operations; and thus becoming obedient to the forming hand, she received a gift in the ministry. She came forth very acceptably in public testimony, about the year 1773.

In the year 1777, she visited generally the meetings of friends in Westmoreland and Lancashire; in 1779 those of Westmoreland, Lancashire, and Yorkshire; and in 1787, those of Lancashire, Cheshire, Shropshire, Worcestershire, Warwickshire, Somersetshire, Devonshire, and Cornwall. Her gospel labours in these visits were, we believe, very acceptable, yielding to herself the consoling reward of peace.

About this time she removed to Whitehaven, at which place she has since resided.

She was diligent and exemplary in the attendance of meetings. Her ministry was sound, lively, and edifying; and though her appearances were frequent, and sometimes large, she was particularly careful not to go beyond the pure openings of the Holy Spirit. In prayer she was remarkably powerful and fervent. She was a truly affectionate parent and friend; tenderly sympathizing with the afflicted. In conversation lively, affable, and instructive; being endowed with an excellent understanding. She retained her natural cheerfulness even to advanced years, and her mental faculties unimpaired to the last.

Sometimes she intimated the serenity of her prospects, when the trials and exercises attendant upon humanity, should terminate.

Not many weeks prior to her decease, and upon a friend's taking leave of her, she seemed affected, and said, "though I drop tears, I am not left comfortless. No; we have not followed cunningly devised fables. I think what I feel, might convince the whole world. Oh! it is marvelous! it is marvelous!"

Her remains were interred in Friends' burial ground, in Whitehaven, on the 25th of 3rd mo. 1816, after a large and solemn meeting. She was about 81 years of age, and a minister about 42 years.

Read and approved in our said meeting, held at Cockermouth, the 19th of 3rd mo. 1816; and signed on behalf thereof, by

JOHN WILSON FLETCHER,
Clerk to the Meeting.

And on behalf of the women's meeeting by

DEBORAH ROBINSON,
Clerk."

Mrs. MARY NEALE.

This holy woman was one of the Society of Friends, commonly called Quakers. She was a native of Ireland, and in early life was brought to an experimental knowledge of the truth; evidencing the reality of the change which divine grace had wrought in her heart by a very exemplary

life. Her self-denial, spirituality of mind, profitable conversation; unwearied zeal, diligence and labour in promoting the best interests of mankind, both at home and abroad, raised her very high in the esteem of those who had the privilege of a personal acquaintance with her; and many who have known her only by reading the records of her religious experience and labours, will have abundant cause to praise God for the abundant grace which was manifested to her. The following Sketch of her life and ministry is taken from,—"some account of the life and religious exercises of Mary Neale, formerly Mary Peisley, principally compiled from her own writing, Second Edition, published at Dublin, 1795."

"Mary Neale, otherwise Peisley, daughter of Peter and Rachel Peisley, was born in the year 1717, near Mountrath in the Queens country, and educated in the Society of the people called Quakers; but a disposition to keep company unrestrained by the cross of Christ, led her from truth's simplicity in manners and behaviour, whereof she thus expresses herself.

I count it an infinite mercy and high favour, that the omnipotent God suffered not the thread of my life to be cut, during the many years that I lived in disobedience to his holy will; and though often by the operation of his grace inwardly touched and convicted of my errors, and the vail so far rent from off my understanding, as to let me see that I stood on the brink of ruin, yet did I as often suffer the enemy and adversary of my soul again to darken my understanding and benumb my spiritual feeling.

I have to remember, as an inexpressible favour and mercy to my soul, that in the height of all my vanity, and stupidity, I was not suffered to run into the gross enormities of the world, I was kept from those loud, crying, hardening, black crimes which, had I run into, might so highly provoke my creator, as to have caused him to say in his wrath, 'thou shalt not enter into my rest.'

A short time before my conversion, I had a fall from my horse, by which I was apparently in danger of having my neck disjointed, and a sudden end put to my life; as soon as I rose on my feet, and recovered my senses, the Lord by his grace, and good spirit shewed me clearly that I was not in a fit condition to meet him, the just and holy judge of heaven and earth, and caused me solidly to consider the dismal consequence of being hurried off the stage of mortality, in an unprepared state, the impression of which never left my mind, till God by his grace had made me more fit for his kingdom, the glory of which be given to his everlasting name."

About this time it appears from her journal, that two ministers paid a religious visit to the place and neighbourhood where she then resided, whose conversation and powerful ministry was made an everlasting blessing to her soul, she had felt the sorrow of a wounded spirit, but was a stranger to the comforts and consolations arising from peace with God, through our Lord Jesus Christ; she had heard of these by the hearing of the ear, but she now waited, and sought, and prayed that she might be made a happy partaker of the joys of salvation, and she did not wait and seek in vain. From this time she appears to have continued a vessel of honour fitted for the master's use.

"Her entrance into the work of the ministry was about the beginning of the year 1744, near which time she had unexpected domestic trials, which brought her very low in mind, from a sense of the singularity of her situation, but her trust being in the Lord, she was eminently supported."

"I am resolved," says she, "by the blessed assistance of Israel's God, not to bury that talent that he has given me, in the earth, nor to quit the occupying of it for any outward occupation; better would it be for me to wander as the prophets formerly did; destitute, distressed, and naked, than to sell an unfading inheritance, for any prospect of advantage here.

About this time a concern attended her mind, to visit friends of the three provinces, which she pretty generally performed in company with Elizabeth Tomey of Limerick, in sweet unity and concord.

Of the quarterly meeting of Ulster province, held in Lurgan, she gave the following account. 'We attended the meeting of ministers and elders, where we had close work, but the power of the Lord upheld us above the fear of man. Next day had some encouragement to the faithful and well-minded but could not that day reach the libertine spirit, but waited for renewed strength from the Lord, to engage against the Goliaths, who defy the armies of the living God. The day after being first day, we sat in a low, humble, depending state, until the Lord gave the spirit of supplication, after which his power was set over all, and testimony borne to his name, and transgressors were shewed their errors in the demonstration of the Lord's spirit and power."

Some time after this she wrote to her brother as follows.—"I am in a very poor state of health, and little human probability of my being restored. My disorder is attended with acute pain, but blessed for ever be the name of my God, patience equivalent thereto has been administered. How it may be with me as to life or death, I cannot say; but this my greatest consolation, and such an one as is beyond the power of my tongue to express, or pen to set forth, viz. that I have not spent my health and strength in the gratification of my passions, or sensual appetites, but in some degree in the pursuit of that which now stands by me, and will go with me beyond time, a good conscience towards God, whose love I feel to flow in my soul, in such a manner as to admit of no doubt that he is my friend, or in other words, that he is in me, and I in him, and will be so to all eternity, if I forsake him not. Believe me, brother, when I tell thee, at a time when dissimulation must vanish, at a season when we are best capable of knowing ourselves, and judging of all things in the clearest manner, when the mists of the world are removed from before our eyes, and

eternity presented to our view; at such a time as this I may tell thee, I am not afraid to die; nor is the sound of mortality and eternity frightful to my ears; no, I can look on death, not as a king of terrors, but a welcome messenger, who comes with a happy release from all my trials, temptations, and afflictions, to summon me to an eternity of unmixed felicity, to that which I have most loved and delighted in for years past, though favoured with but a glimpse and foretaste of it, whilst my soul is loaded with its companion, flesh, but what will it be when the face of the divinity will be for ever unvailed, faith turned into vision, and the full fruition come to? These are words of truth and soberness. I know there is a kingdom of heaven, because I already feel it within me, Christ in me, as said the apostle, the hope of glory; and because he lives, I live also; not merely an animal life, which must perish; but a life hid with Christ in God."

Her biographer continues.—"About this time she felt a weighty concern to visit the churches in England; and having obtained the concurrence of her friends, accompanied by Elizabeth Hutchinson, she set forward from Mountmelick, in the 7th mo. 1748. They attended the province meeting held at Carlow, and went from thence to Baltibois, where they had a blessed helping meeting. The testimony went forth to those of other societies. They had a meeting at Timahoe, and went thence to Dublin, where they had refreshing and comfortable meetings, the Lord's eternal truth being over all. 'We were' she expresses in a journal kept of this journey, 'comforted one in another, and enabled renewedly to bless the name of the Lord. The 27th of 7th mo. we took ship for Whitehaven and landed there the 28th; the 30th went to Pardshaw, where was held the quarterly meeting for Cumberland, the public meeting proved a glorious one, and was a time of solid worship; the testimony of truth was exalted over all, and the everlasting gospel freely preached. After this meeting I had great consolation of soul, and we spent the evening in company with several friends, in agreeable edifying conversation, and in much freedom and openness of spirit. Next

day being the first of the week, we went to their general meeting at Cockermouth, the 3rd to Whitehaven. Next day had a meeting there, in which I cleared myself; was led therein to set forth the call and qualification of a true gospel minister; left it in peace of mind but much spent in body with the service thereof. The 5th had a meeting in Broughton, where we were lead to speak closely to some who had been visited in their young years, and were now grown lukewarm and indifferent. The 6th had a good meeting at Isell, though small. Next day were at Keswick, the service chiefly to those not of our own society; had some close things to deliver to those that were. The 9th at Allonby, whither came many friends from other meetings, to whom truth was freely declared.—At Carlisle we had a good open meeting, my mind being much enlarged amongst them. The 15th had a meeting at Kirklington, which was large and satisfactory; and another at Carlisle in the evening;—there came a great number of town's folk. When I got there I found myself so weak in body and poor in spirit, and the people so unsettled in their minds, that I almost feared I should not be able to answer the service of the meeting; I had not sat long till I found a flow of doctrine open in my mind; I stood up in the fear of the Lord, and the people soon became quiet and solid; I was strengthened beyond my expectation, and the meeting ended well; and blessed be the name of the Lord, I had great peace and satisfaction after it was over. Went hence to Scotby, and had a meeting; so to Ann Greenup's and was at the monthly meeting in that quarter, where my mind was under much suffering; but as I waited, the power of truth arose, and I found ease and liberty of mind; was led in a very close manner; the seed had dominion, and the authority of truth was over all. Went next day to Mosedale, and had a travailing season in that meeting; thence to Terril, and had a poor meeting there, thence to Isaac Thompson's. Next day we rested, spending the day much in retirement; which proved very helpful to me, as I waited upon the Lord to have my spiritual strength renewed.

* * * *

I strive to learn that great lesson of being content in all states, and may say to the praise and honour of my kind master, that he hath caused his peace to flow in my soul as a river; whose current is not long to be controlled by all the impediments which can be laid in its way. Blessed for ever be his holy name, he has afforded me strength to discharge myself faithfully wherever my lot has been cast, both publicly and privately; so that I have no condemnation on that account, nor have I repented leaving all to answer his holy requirings, but humbly thank him, that he enabled me so to do; and were crowns and diadems laid at my feet, I would not give his approbation for them.

I have many times thought a soul rightly influenced and affected with the love of God, is like the needle touched with the loadstone, that which ever way it be turned, rests not, nor settles, till it comes to its true centre, that is, while it retains the virtue of the loadstone. Thus it is with the soul that has been quickened and renewed by that efficacious power, which has been extended, to draw our souls from earth to heaven, for certain it is they have a natural tendency to sink into the earth, or earthly enjoyments, but unless we renewedly witness the visitations of that warming, heart melting love of God, which keeps the soul alive to him, and brings into that holy fellowship which is with the Father, and his Son Christ Jesus, by livingly feeling him to be in us, and we in him, all religion is but dead form and empty shew; as the branch cannot bring forth fruit of itself, except it abide in the vine, no more can we, except we abide in him."

"In the latter part of this journey, I was seized with a violent intermitting fever, which illness detained me several weeks, and caused me to travel in great bodily weakness, yet the Lord was graciously pleased at times to strengthen me for the service he had called me to, beyond my own and others expectation. I waited near a month for a passage, which seemed tedious to me, some of the time at a public house at Parkgate, destitute of friends or acquaintance, but dared not repine at the will of providence.

In this journey I rode about five thousand miles, and attended five hundred and twenty five meetings. I landed at Dublin the 9th mo. 1750, being about two years and nine months absent; had the company of my esteemed friend, Samuel Fothergill. We had a rough but swift passage, and were in danger of driving upon the Welch coast, but the Lord was our preserver. My friends rejoiced to see me, as I did them, some were concerned at the state of my visibly impaired health."

Several years after this we find her in America, where she writes, "In this province we met with many difficulties both of body and mind, the former by long journeys, in a very thinly inhabited, country, through unbeaten paths in the woods, dangerous swamps and creeks, with wild and venomous creatures around us, and with such food and lodging as we had never been accustomed to; yet the Lord our God was pleased to make it up to us, by his comfortable presence, and good spirit.

At Nuce in North Carolina, we had a large and comfortable meeting, in which I thought it might be truly said, the Lord's power was over all, and that even devilish spirits were made subject to that power, by which we were assisted to speak.

One thing which friends here, as well as in North Carolina, Maryland, and some parts of America were in the practice of, gave us considerable pain, and we apprehended was the cause of truth's not prospering amongst them, as otherwise it would, that is, buying and keeping of slaves, which we could not reconcile with the golden rule of doing unto all men as we would they should do unto us."

This excellent woman appears to have returned from America in the year 1756, and after visiting the friends, and holding a number of meetings in different parts of her own country, she sweetly fell asleep in Jesus, in the year 1757.

Miss HANNAH HUNT.

The grace of God received and improved, makes a glorious change in the hearts and lives of men. This is evident from scripture, experience, and observation. This change is so great that it is sometimes called a new creation, a new birth, and a resurrection from the dead. St. Paul informs the Romans of the great change which the grace of God had made in their hearts and lives; in their present and future state. "For when ye were the servants of sin, ye were free from righteousness; what fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death; but now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi. 20, 24. If we pay any attention to matters of fact, we have heard of thousands, and have known many who were enemies to all righteousness, and lived in the practice of all kinds of iniquity, being brought by divine grace to love and serve God; and who have been hereafter eminent for piety, holiness, and usefulness. And others who were gay and trifling, giddy and thoughtless, have become serious and humble, holy and useful. Among the latter class we find the subject of this Memoir, who is now a pious, holy, and useful individual. She is a native of Breastone, in the county of Derby, where she chiefly resides, except when for religious purposes she visits the different churches belonging to the people with whom she is united in christian fellowship. She is a member of the New Methodist Connexion, and has been preaching the gospel in many large towns and country villages in this kingdom, for the last twenty years. The Lord has taken away her natural

sight, but he has continued her spiritual vision, so that she clearly sees the things that belong for her peace, and is likewise endued with gifts and talents to preach, to edification, exhortation, and to comfort, before any community of christians.

She was steady, circumspect, and modest from a child, yet, her convictions for sin were very deep and protracted. Many have unhappily deceived themselves in the opinion that nothing but positive, and presumptuous acts of rebellion against God will subject them to punishment hereafter. They place much confidence in what is called a harmless, inoffensive life, as if it were virtuous enough not to be abandoned to vice. Not so, the subject of this Memoir, when the divine commandment came home to her heart, and by the illuminating and awakening spirit of God, she saw the exceeding breadth of the divine law, and felt the exceeding sinfulness of sin, she died to all hope of being saved by the deeds of the law; she felt the sentence of death in herself, and was driven out of every refuge, and stripped of every plea, except that of the poor publican, "God be merciful to me a sinner." But believing that God had opened a way for the exercise of mercy to the chief of sinners, she prostrated herself at the footstool of Jehovah, and on the ground of the alone sacrifice of him who died for sinners, pleaded with such a degree of confidence and faith as met with divine acceptance. She found light and liberty, peace and joy, through believing, and experienced,—

"The o'erwhelming power of saving grace,
The sight that veils the seraph's face,
The speechless awe that dares not move,
And all the silent heaven of love."

From that time her delight was to converse about the things of God, and to hear the preaching of the gospel by the ambassadors of Jesus Christ. And as she increased in spirituality and heavenly mindedness, in love to God, and conformity to him, her love to souls increased, and she became earnestly desirous of their salvation. She saw

herself surrounded by those who were evidently thronging the way to eternal ruin, and her feeling heart was melted into sympathy at the affecting sight. Her soul recoiled at the idea of so many of her fellow creatures perishing, when such abundant provision was made for their everlasting happiness. She looked at the infinite virtue and eternal efficacy of the Redeemer's blood,—at the freeness and the sufficiency of divine grace,—at the indiscribable horrors of damnation,—and the unspeakable felicities of the skies, and by these views was moved from time to time to speak to them on the things that pertained to their peace. Her talents and gifts increased by being occupied, and as evident good was done, her field of usefulness and labour became very extensive.

She has been in Lancashire, Cheshire, Yorkshire, Derbyshire, Staffordshire, and Nottinghamshire, preaching the unsearchable riches of Christ,—endeavouring to persuade the children of men to be reconciled to God. She has preached in various respectable chapels, to the astonishment of hundreds, and it is said she has been made the honoured instrument in the conversion of very many.

I am thankful to hear that some pious friends have engaged to supply her temporal necessities; and that from their firm conviction of her exalted piety and great usefulness. Surely such an act of christian benevolence will meet with an abundant recompence of reward, in that day when the judge of the human race shall say, "well done thou good and faithful servant," &c. "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark ix. 41.

Miss MARGARET ADAMS.

Margaret was converted to God through the instrumentality of the Arminian Bible Christians, and lived and died a member of that community. The following Sketch of her character is taken from their Monthly Magazine for January, 1825, page 20.

"*A short account of the experience of Margaret Adams.*

It is cause of regret that our beloved sister hath left behind her so little of her experience. She has written a little, and but a little. Perhaps one cause of this neglect was the mean views which she had of herself. Most likely many from this consideration have buried many things that might have been useful to others, had they been recorded. May those who come after, learn by the errors of those who are gone before.

The following was found in her own hand writing.

"The Lord was pleased to meet me in the way of mercy. Glory be to God for his redeeming grace, and his ten thousand times ten thousand mercies towards me,—I, who fell on the brink of ruin; glory be to God, I am out of hell.

I believe, if ever any one had reason to praise God it is I; for I was a despiser of all good; and the people of God were a people that I held in great derision. I even looked on them with scorn and contempt, and particularly on W. O' B's people.

After the Lord was pleased to send up W. O' B. from West of the North of Cornwall, there was much talk about him. Some saying there never was such a man in that part before. I heard of his coming into our parish of Moorwinstow, and it was published for him to preach at Brownspit, on Tuesday, the 13th of February, 1816. I then was ready to go and hear, or to see what kind of man this was, whom the people made so much ado about.

My mother was not agreeable to my going to hear any people that went by the name of Methodists; but some of my old companions called on me, and my brother Thomas and I went with them. We went, but what did we go for? only for an evening's walk, and to hear what the babbler had to say. I recollect he preached in a barn, and stood on a threshing machine. We stood just at the door, so that we could see the man that was called such a wonder. As for myself I do not know that ever I felt so much against a man that I knew nothing about. I was so exasperated against him, that I thought I should be glad to hear he was confined. I recollected there was a lad with him that exhorted after W. O' B. had preached, who, we were informed, was S. Thorne; and he intreated the people to leave the city of destruction, and become travellers to Mount Sion. I was so ignorant, I did not know that I had ever heard, or read of that place Mount Sion.—Going homewards, I asked of the people whether they did know the way to Sion, or whether there was such a place or not? None could tell me where, or what this place was; so we still remained in darkness, and continued to mock those people.—Soon after we heard of W. O' B. coming to Goosham; this being near, my father, mother, and all the family went. It was published for preaching to be there once a month. In the time of their coming there, by some means or other, W. O' B. missed his way, and came to our house to inquire. Hearing some one knock at the door, I opened the inside door, and looked through the passage and saw who it was; I fastened the door again, and said, it is the old Bryan. However my mother went and directed him the way; and in the evening we all went

again to hear. My mother, brothers, and sisters, were much taken up with him; but still I could not like him.

February 16th, 1817. M. A.

Written from her mouth by Brother Reed.

I was born at Cory, in the parish of Moorwinstow, and county of Cornwall, February 27th, 1799. My parents' names were John and Ann Adams. They were professed members of the establishment, and regularly attended the Church of England; but they were strangers to vital godliness, destitute of an experimental knowledge of God, and lived after the course of this world. Seeing no greater concern for salvation in them, I did not see any need of it for myself, and not having any spiritual instructor, I followed the maxims and customs of the world with greediness. When W. O' Bryan first came into our neighbourhood to preach, I was one of his hearers, and became a very great persecutor, both of him and the doctrine taught by him. I felt a greater hatred to him, than to any other man I ever saw; but for what reason I cannot tell, any other than this, he was extolled as a wonderful man, and I was afraid that he would be the means of putting down dancing &c. which I much liked.

After some time, my mother invited him to our house to preach; but I was exasperated against it, thinking that if he came to preach, we should have no more dancing meetings there; so my brother Thomas and I consulted together how to prevent it, and agreed to persuade our father against it; and prevailed with him; so the meeting was prevented.

Notwithstanding my enmity against the truth, I continued to attend the preaching; and one night under the word felt powerfully wrought upon, and saw the need of prayer. I returned home, and changed my lodging room, for the sake of being alone, in order to pray, for I was ashamed to let any one see me upon my knees. On being

asked why I changed rooms? I refused to tell, being ashamed to let them know the cause. After I got into the room, I locked and bolted the door, and put something before it. So astonishing was my shame of every christian duty, through the carnal mind which I then had, which is at enmity with God. And as was my love of pleasure, and my shame of the cross of Christ, so was my love of gaiety. Some time after being dressed to go to preaching, I looked into the glass and thought, should I be converted and obliged to take down my curls! such was the pride of my heart, that I should feel something within saying, I would rather not be converted at all;—but if I could be converted and keep my curls too, I should be glad of it.

After some time I was invited to attend a watch-night, at Goosham-mill; out of curiosity I went to see what a watch-night was. Two preachers preached, and I took no heed whatever, being quite careless; but when the third began to preach, he described my character. At first I felt a hatred to him. I thought had he known my state so well, he might as well have told me of it privately, as to expose me before all.—I thought of running away; but saw no way to get out. I then recollected what I had heard W. O' Bryan say in a sermon once before, that sometimes when people were under preaching, and felt the Spirit of God striving with them, rather than they would give vent to their feelings and cry aloud for mercy, they would run away, stifle convictions, and after that be worse than ever. I then thought, should this be the Spirit of God I now feel, and by running away grieve it, and thereby grow worse than what the preacher hath now described me, what shall I do then? I then gave myself up to God, to work as he pleased with me. I then felt a weakness and a sighing inwardly take hold on me, and I fell to the ground, not being able to stand any more than an infant. When I fell to the ground, I saw hell open to receive me, and nothing but the mercy of God, and the thread of life kept me from falling in. I then was constrained to cry aloud for mercy, so that the preacher could not proceed. At that time I wore false plaiting under my bonnet, and I felt as if that and my curls

were fire about my face; so I threw it under the table, and should have cut off my hair had I had any scissors, so great was the evil that I now saw in those things which I before took so much delight in. The friends then prayed with me; and before I rose from my knees I felt a comfortable hope that the Lord would have mercy on me, if I would give up my heart to him. So I resolved to give up every thing contrary to his will. So powerful was the operation on my mind, and so fully was I taken up with God, that I felt as if I had never had any companions in sin. My parents, brothers, sisters, and all around, seemed as nothing to me. After this, I went on for many days sorrowing, for having grieved God, and thinking it would be presumption to believe that God was reconciled. At this time I had one bitter persecutor, viz. my brother, who did all he could to hinder me himself, and set my father and the rest of the family against me. He declared he would never own me as a sister, or call me by my name; but I still felt resolved to persevere, come what would come. One day while reflecting on these words, 'he that believeth shall be saved, and he that believeth not shall be damned.' I thought, I am not a believer, and shall I go to hell, though I feel this hatred to sin? For I sensibly felt I had a godly sorrow for sin.

Brother Reed, who travelled in the circuit where she died, wrote no more; he went on his plan; and before he came there again, our dear sister was fled into a world of spirits.

Soon after Margaret was convinced of sin, she was converted to God; and witnessed her change of heart by a change in her deportment. She could not remain quiet and satisfied with the enjoyment of the love of God in her own soul; she felt a desire to invite others to come also, and taste and see that the Lord is gracious. About christmas, 1817, she began to speak in public; she was well received, and her word was accompanied with divine energy. About lady-day, she removed to the parish of North-hill, which lay in Neot Circuit; but there she was not satisfied, feeling her

heart affected with a sense of the misery and danger of mankind, she ventured all on Christ, and about midsummer became an Itinerant. She travelled awhile in Luxillian, Truro, Canworthy Water, and Dock Circuits. In 1821, she felt a difficulty in pursuing her line of duty, through a scrofula which affected her throat. At the Conference 1821, she was still numbered among the travelling preachers; but had no appointment. She was kindly entertained in the houses of several friends, and means used for her recovery; but to no purpose, she still grew worse. In the spring of 1822, her uncle Adams, of Hartland, took her to his house, where a doctor attended her; but all means proved alike ineffectual. She still grew weaker and weaker; but strong in faith giving glory to God. She was very happy during her illness,—then she fully proved the reality of that gospel which she had preached to others, as may be seen by the following letter sent me (the Editor,) from her uncle, with whom she died.

My dear Friend,

I take up my pen to let you know of dear Margaret's death, which took place on the 26th. I may well add she died a happy and composed saint in the Lord. She has borne her affliction with christian fortitude and resignation, and in patience she possessed her soul.

The night before she died, she was exhorting all that she saw to prepare to meet her at the right hand of God. She felt a bright evidence that she should land safe home in glory. She will be buried at Edystone Chapel. *

Believe me to be your

Affectionate Brother,

Hartland, July, 1822. HENRY ADAMS.

* This chapel had been built a little while before, in the same arish wherein she died, and has a burying ground adjoining.

Thus died Margaret Adams, in the bloom of life,—her race was short, but successful.—She finished her course with joy.

The following remarks have been sent by a friend living at Chilbrook, in the parish of Roach, in Luxillian Circuit, at whose house Margaret sometimes held meetings.

Roach, January 16, 1823.

As nothing has been written concerning the truly pious and useful life, and triumphant death, of our beloved Sister Margaret Adams, I feel it my duty, in conjunction with many friends in this place, to transmit you, as a tribute of respect to her memory, a few particulars relative to her life and conduct, while travelling in this circuit, as far as comes within my knowledge. If you think them worth inserting in your useful Magazine, you are at liberty so to do. It is likely you may receive other accounts of our Sister's life and death, from some of your correspondents; hoping this, with them, will prove a blessing to your numerous readers.

I am,

Your's affectionately,

ROGER HIGMAN.

Margaret Adams was the first female preacher that came to this neighbourhood. She was instrumental, under God, of laying the foundation of a church in Chilbrook, and several other places in Roach, and its vicinity. No sooner did she blow the gospel trumpet in these places, than multitudes flocked to hear the joyful sound. Nor did they hear in vain. Many were pricked to the heart. It was no uncommon thing, while our Sister was exhorting the people to flee from the wrath to come, to see five, or ten, at once, crying out for mercy to that God against whom they had sinned; and a great number were

brought from darkness unto light, and from the power of sin and satan unto God. We have had many glorious meetings with our departed Sister, at Chilbrook. While sinners of almost every description, have been convinced and converted, believers have been built up in their most holy faith, and encouraged to persevere in the ways of the Lord; so that the name of our Sister is still dear to many in this neighbourhood, and many, we trust, will have to bless God to all eternity, for sending such a character among us.

Sister Adams, had every appearance of a woman of eminent piety. She was amiable and loving in her disposition, and of a meek and lowly mind and temper. The simplicity and modesty, she constantly maintained, constrained every one who knew her, to love and admire her. She ever manifested somewhat of the spirit of her divine Lord and Master; and always endeavoured to strike at the root of pride. She had always very low thoughts of herself; and perhaps on that account, little or nothing has been left behind her of her christian experience. It was evident to all who knew her, that, in all her preaching, exhorting, praying, and conversation, she aimed at the glory of God, and the good of souls. It was conspicuous in her general demeanour, that she had Christ put on. Too much cannot be said in praise of her excellent spirit, zealous concern for the salvation of souls, and constant aim to glorify God in her life, and conduct. But lest any one should think I had magnified her character beyond its bounds, I conclude by saying, let me die her death, and let my last end be like hers.

This character shall be concluded with an extract from a letter.

From Margaret Adams, to C. O' Bryan.

Ringmore, Nov. 20, 1818.

My dear Sister in Christ,

I write a few lines to you, hoping this will find you and your family in good health of body, and happy in

your soul, as this leaves me at present. Glory be to God for that spiritual health which I do enjoy. I feel interested in your soul's welfare, which makes me think it is my duty to write to you as a mother in Christ, and to desire you to write to me, and give me some instructions how I am to gain more grace, faith, and love, and more of the enjoyment of the Spirit of God in my soul. Oh that I could be more given up to God. I do find that his love is so sweet that I want to live closer to him. Glory be to his holy name.—Sometimes I cry out and say, my hope is full.—Oh glorious hope, full of immortality! When I contemplate on the great wonders that the Lord has performed,—that I was once a child of wrath and hell; but now a child of God,—and not yet at my journey's end. Glory for ever be ascribed to God and the Lamb. I can say it does give my ravished soul a taste, and makes me for some moments feast with Jesu's priests and kings. Glory be to God! the refining fire is going through my heart; for now as I am writing to you, the love of God constraineth me to shout aloud for joy, to think how many blessed seasons I have seen and felt ever since I felt the union. I am at this time ready to cry out, 'what shall I render to the Lord for all his benefits. Glory to God, I can give my body, spirit, and soul; and pray to God that only love may possess the whole. Glory to God.

'The glorious crown of righteousness,
Reach'd out to me I view;
Conqueror through him I soon shall seize,
And wear it as my due.'

My dear Sister, I cannot write unto you, neither could I tell you, if I were to see you, what I have felt and enjoyed since I parted with you on that sunday morning, at Couches-Mill. It was a grief to me, to part from you,—and even the thought of you, and the dear friends at home, doth rend my very heart, and shatter my body also.

'Now I fain would stay in such a frame as this,
And sit and (write, or) sing myself away,
To everlasting bliss.'

For I can tell you,—

'With assurance of hope,
I can to Jesus look up.'

And it is the delight of my soul to point to the Redeemer's blood, and say, sinners behold your way to God. Let us pray on, for it is only—

'A few more rising suns at most,
Shall land us on fair Canaan's coast.'

I should be glad to see, and converse with you, but there is no prospect of our meeting, but at the throne of grace.—I beg you to bring me there, and tell Jesus concerning me, and pray for me that I may be more heavenly minded, and more zealous in the ways of the Lord. I want to lie at the feet of Jesus, and catch the healing stream.

'And gladly reckon all things lost,
So I may Jesus gain.

I hope that the work of the Lord is reviving amongst you, I need not say much how the work is going on here. In brother P's letter there is a full account given. He was well when I saw him last Thursday, and as happy as he can live.

If you please give my duty to my aged parents, and tell them to pray for me, and for themselves, that we may meet in glory, and all your family, and all friends, both brothers and sisters, in the flesh, and those in the spirit.

Adieu,

From your unworthy

Sister in Christ,

MARGARET ADAMS."

Mrs. MARY PRIDEAUX.

(From Piety Promoted.)

Mary Prideaux, wife of William Prideaux, of the County of Cornwall, was a pattern of meekness and piety; and as she grew in years, she grew in grace, and the knowledge of our Lord Jesus Christ; and had a part of the ministry committed to her, in which she was a faithful steward, and a bright example to others, not being forward to appear in ministry, as well knowing that true silence never shames the gospel; but when under the constraining power of truth, her ministry was with the demonstration of the spirit, and with power, greatly to the refreshment and strength of the honest hearted; and when she felt the drawings of truth, she was ready to leave her near connections in life. She visited some parts of the west when her name was Mary Davies; and after her marriage several times, and not long before the close of her life, she found a concern to visit some of the midland counties, which service seemed near to accomplish her day's work, having soon after her return, publicly to declare, happy would it be for all in the conclusion of their time, to have to say with the apostle, "I have fought the good fight, I have finished my course, I have kept the faith, henceforth is laid up for me the crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but to all those also that love his appearing."

A short time after, she was taken ill with a fever, which continued about four weeks, during which she

behaved with patience, meekness, and yet with christian fortitude; and many heavenly expressions dropt from her, at a meeting in her own house. She had to commemorate the goodness of the Lord, to all those who put their trust in him, and humbly petitioned, that he would be with them to the end; that they that lived in his fear, might die in his favour; requesting his protection in every trying season; with fervent desire that all who were present might know a thorough resignation of will; for the Lord our God requires obedience from all his servants; and the same evening she signified, that she thought her time was near a conclusion. Some days after she said, "humility is a qualification I desire my children may be endued with;" and signified to them her hope, that her advice in times past might be remembered, saying, "I hope it may be as bread cast on the waters that may return after many days; I have endeavoured to do my duty by you." Her disorder increased, she desired she might endeavour to bear it; and that those in health would improve their time, whilst health and strength were afforded, saying, "I can do but little now; it would indeed be bad if I had my peace to make with the Lord; I had dedicated my health and strength to his service, according to my ability." Finding herself growing weaker, she desired that her family might be resigned to the will of Providence, adding, that she enjoyed great peace and tranquillity of mind, for which she was thankful; and further added, "Oh, this is favour indeed, to enjoy such tranquillity! All seems serene, and the streams of life flow freely, the river seems clear as crystal! Oh, that none may put of repentance till confined to a sick bed!" On seeing one of her daughters she said, "Oh! be good, be good and fear the Lord my dear child;" and again said, "Then shall ye know, if you follow on to know the Lord, his going forth to be as the morning, he shall come unto us as the rain, as the latter and former rains upon the earth. O! the cunning foxes have holes and lodging places, but the dear Son of God hath not where to lay his head. Lamentable indeed, where, where this is the case."

The same evening, finding herself in much pain, she expressed that she felt the mercy of the Lord, who had forgiven all her offences, her omissions and commissions would be remembered no more, and said she found a pardon for all. Being in great agony, she desired that patience might have its perfect work; often prayed that the Lord would cut the work short in righteousness? but desired that not her will, but his should be done. At another time she expressed herself thus, "Oh that I were relieved from this world of peril and difficulty! I have nothing to encounter with but death, and that is no terror to me. Oh that I were safe arrived at the kingdom of heaven, where I shall be spoke comfortably to by my God." When the agonies of death were upon her, she said, "is this the last fit? Oh that it was. Lord, dear Lord, come quickly. O death where is thy sting. O grave where is thy victory!" adding, "what love I feel; what love I feel; my love is to all universally in the Lord."

She quietly departed this life, the 16th of the 6th mo. 1775, aged about 56, a minister 34 years.

Mrs. ANN MERCY BELL.

(From Piety Promoted.)

Ann Mercy Bell, of the city of York, was born in London. She had her education in Friend's school, and workhouse, being admitted soon after its establishment, and she afterwards continued there as a schoolmistress for many years. Being early favoured with divine visitations, she was not only preserved from the gross pollutions of the

world; but was in a good degree, enabled to renounce vain and youthful pleasures and amusements, which she frequently expressed with humble thankfulness and gratitude.

In the year 1731, she married Nathaniel Bell, of York, and became a member of that meeting. and while in a private capacity, was well esteemed as a friend of circumspect life and conversation, a pattern of plainness, and therein, as well as in other respects, a good example. At length, steadily adhering to the divine teacher in her heart, and under the influence of the spirit of truth, she had, from a well grounded experience, to declare to others the way of life and salvation. In this service she faithfully laboured, according to ability received, at home and in adjacent parts; and in the course thereof, found drawings, in the love of the gospel, to visit various other parts of this nation; also, when engaged in family visits, she found it her concern not to overlook those, who by misconduct had incurred the censure of friends.

Her labours were not confined to those of the Society of Friends, but in the course of her travels, she had compassionately to call and direct people of other denominatons, to the unweary teacher in themselves; and had meetings among them in divers places where no Friends were settled.

In the year 1753, she found a concern to visit Friends in London; and during her stay in that city, under the influence of love to mankind, had to exhort the inhabitants thereof, in the streets, markets, and many places in and about London, Westminster, and Southwark; calling them to repentance and amendment of life. In this service she was signally furnished with ability to labour, to the tendering many of their minds, and acknowledgment of her good will to them; and such was the ardour of her mind, and the flowing forth of love to them, that she frequently preached three or four times a day, in different parts. On her return home she had to acknowledge that she was

favoured with the return of peace; which she esteemed a sufficient reward for the various exercises which attended that laborious service.

Towards the conclusion of her time, she expressed her fervent desire that he who had been her morning light might be her evening song; which there is no doubt but she mercifully experienced; for being suddenly seized with an apoplectic fit, at the approach of the stroke she was heard to say, "sweet Jesus," with some other expressions, which, through the hurry and surprise, those about her were in, are not now remembered.

She in a few hours after departed, without sigh or groan, the 30th of the 12th mo. 1775; and was interred in the Friends' burial ground in York, the 4th of the 1st mo. 1776; aged about 69, and a minister about 30 years.

Mrs. ELIZABETH HOLME.

(From Piety Promoted.)

Elizabeth Holme, of Newcastle upon Tyne, was the daughter of Anthony and Dorothy Wilson, and born at Highway, near Hawkshead, in Lancashire. She was favoured with a religious education, and in her youth her mind was impressed with the fear of God. She was often drawn into retirement, and a watchful state of mind, thus she attained a growth in religious experience, and about the 34th year of her age, was concerned to bear testimony to the efficacy

of that divine principle which she herself had felt; in which service she grew, and in company with Lydia Lancaster, visited the meetings of Friends in Ireland and Scotland.

After her marriage with Reginald Holme, she visited various parts of this nation; and in her station of a wife, she conducted herself with prudence and propriety; and being preserved in watchfulness, suffered not her temporal concerns to hinder her services in the church. Her last illness was short, scarcely ten days, most of which time she kept her bed, appearing to be under great bodily weakness, but not much pain, and bright in her understanding to the last.

To a friend who came to see her, at parting, she said, "remember me affectionately to thy husband, and let him remember me when he draws near the throne of grace that I may pass through the valley of the shadow of death, and be enabled to put of the robe of mortality and put on immortality, full of glory; and, I trust, to enjoy a part of that portion that is laid up for the faithful; for such I have endeavoured to be, according to the ability given; I have nothing stands before me. I do not clearly see this in the finishing stroke, but every stroke draws nearer and nearer; but in this I have no will, but stand ready, and in patience wait till his own time."

Her daughter sitting by her, she said, "Oh, sweet peace, what an enjoyment it is in this weakness; I have discharged my duty to God and his people in this place.

A near friend called to see her, he said, "thou hast laboured faithfully amongst us, and we shall have a great want of thy company." She said, "I have so; I hope it may be as bread cast on the waters, that may arise many days hence." At another time she said, "I thought I had been going, but it seems as if the people held me, not so willing to let me go as I am myself. Oh, that every link of this chain was broke, that I might lie down in peace for evermore."

The morning before she died, being 5th day, her daughter sitting by her she said, "I may say with king Hezekiah, the hand of the Lord is upon me, I am waiting for my change." And after asking, "is thy husband gone to meeting?" she added, "I wish it may be a refreshing season to him, and all the living members assembled this day, with whom my spirit unites, and craves the canopy of divine love may overshadow their minds, and strengthen them for the works' sake." After a pause, she said to her daughter, "my dear, thy company is precious to me in this affliction, and thy husband, which I dearly love. O Lord, let us taste of thy goodness, that we may be refreshed.

She quietly departed this life the 9th of the 2nd mo. 1781, and was interred on the the 12th, in Friends' burial ground in Newcastle; aged near 78, a minister 44 years.

Mrs MABEL WIGHAM.

(From Piety Promoted.)

Mabel Wigham, a member of Newcastle meeting, was the daughter of Cuthbert Wigham, and was about six years of age when her parents were convinced, and a meeting settled at Cornwood, the place of her father's abode. In her youth she discovered a warm affection for Friends, and, as she expressed to some of her near friends, tender desires were raised in her mind, after an inward acquaintance with that life and virtue which she was favoured to hear livingly testified of by her worthy father, and many other Friends

who, at that time, were concerned to visit that meeting; and, being in a good degree preserved in an innocent frame of mind, and attending to the reproofs of instruction, that she might be favoured to find the way of life, she was often drawn into solitary places, to pour forth her supplications before the Lord, that he would in mercy make himself known to her as the good shepherd of Israel; whom she might hear and distinguish from the voice of the stranger.

The fruits of her humble seeking state of mind, soon discovered itself in her growth in ardent love to truth, and Friends, and in her great desires to attend our religious meetings and opportunities of worship at home, as also monthly and quarterly meetings; in all which she was a good example, by her silent, humble waiting upon the Lord; where often in much brokenness of spirit, she dropped her silent tears, and the good effects thereof were manifested in the reach it had on others present.

A few years after her marriage to Thomas Wigham, of Limestone, in Cornwood, she appeared in testimony in few words, which were sweet and savoury; and by humbly depending on the Lord for renewed strength, she came to experience a growth in her gift; and was drawn forth to visit the churches, for which service she was qualified in a particular manner, being truly a daughter of consolation. For notwithstanding her temporal concerns, having a large family, and being only in low circumstances, she firmly trusted in the Lord, who called her, and freely left all and followed him; often saying, "the Lord is my shepherd I shall not want.

After her return from visiting the meetings in London, about the 6th mo. 1779, her health became impaired, and a gradual decay took place, so that she was confined for many weeks; but her strength reviving, she got out to meetings again for some time, where she had close and deep service; and for change of air, she went into her native county, which gave her an opportunity of visiting her near relations; much to their satisfaction, and her own peace

and comfort; and of taking a last farewell of her friends and neighbours in that country.

After her return from Cornwood, her disorder made great progress, and wasted her fast, and she was not able to get to meetings after.

During her confinement, serveral of her friends went to visit her, in which many previous opportunities were witnessed, to the melting and humbling their spirits before the Lord, so that they could truly say, the Prince of Peace was there.

She bore her illness with exemplary fortitude and resignation; and with a cheerful composure she mentioned her dissolution; and often said, "the way seems clear, and I have no doubt if the last conflict were over, but I shall be admitted to my Master's rest, and the joy of the Lord.

Much seasonable and tender advice she gave to her children, encouraging them to seek and serve the Lord in their youth, and that if they were chiefly concerned to attain heavenly treasure, the Lord would provide for their bodies; adding, "O what satisfaction and peace I feel, in having dedicated my youthful days in seeking the Lord, and freely spending myself in his service."

As she lived so she died; in love, peace, and unity with her brethern. She departed this life without a sigh, the 9th of the 11th mo. 1781; and her remains were interred at Newcastle upon Tyne, aged 52, a minister 25 years.

Mrs. MARTHA WILLIAMS.

(From Piety Promoted.)

Martha Williams, of Neath, in Wales, was the daughter of John and Abigail Binns, of Carlton Biggin, near Skipton, in Yorkshire, she was born in the 5th mo. 1710. She was educated in Friends' principles, but in her youth was prone to vanity ; nevertheless, by divine grace she was effectually enabled to turn her back on the pleasures and allurements of this world ; and her mind became engaged to seek an inheritance incorruptible.

About the 28th year of her age, she found it to be her duty to bear a public testimony to the sufficiency of that power which had visited her ; and great were her sufferings and conflicts under a sense of her unworthiness and inability for so great a work ; but being renewedly helped and instructed by the extendings of divine love, she was strengthened to yield obedience to the requiring.

In 1746 she married Ambrsoe Williams, and settled at Pont-y-pool, in Monmouthshire. They were true helpmeets, giving up each other freely to the service of truth ; and trusting in the Lord, and making it their principal care to seek first the kingdom of heaven and the righteousness thereof, all things necessary in this life were added unto them.

Under this devotedness of mind she was frequently concerned to visited Friends in most parts of England and

Wales, and was twice in Ireland. She was a great encourager of the weak, a seeker after the scattered, and a sympathizer with the afflicted; and her cheerful temper gained her much place in the affections of young people, who were the particular objects of her tender care, and her advice often proved the means of drawing them nearer to the pure witness within.

The latter part of her life, she lived with her son-in-law and daughter, Evan and Elizabeth Rees, of Neath. She was chiefly confined at home for about six months, and the last two, suffered much pain; but was preserved in quietness and peace of mind, and was at times strengthened to express her thankfulness, that she was waiting the Lord's time, to remove her to an everlasting rest; and tenderly advised her children to do their day's work; putting up her prayers to the father of mercies, for their preservation, with great fervency; and praising the name of the Lord, who had been the stay of her youth, and was the staff of her declining age; and who graciously favoured her with his presence to her latest moments.

She quietly departed this life at Neath. in Glamorganshire, 19th of the 2nd mo. 1778, and was interred in Friends burial ground, at Swansea, the 24th of the same; aged 78, a minister about 50 years.

Miss MARY GURNEY.

(From Piety Promoted)

Mary Gurney, of Norwich, was the daughter of Edmund and Mary Gurney of that city; Friends well esteemed, and religiously concerned to educate their children in the way of truth; and their care herein was the means of her being, in a good degree, preserved from the vanities of the world, in the time of her youth.

About the 33rd year of her age she was favoured with a close, humbling visitation of divine love, under which she was concerned to bear testimony thereto, by way of public ministry, in which, Friends had unity with her; and though she did not travel much abroad, she visited some of the meetings in her own, and some adjacent counties. But in the year 1788, she visited the meetings of Friends in Bristol, Worcestershire, and divers other places, in which her public ministry, and religious services in Friends families where her lot was cast, were to the comfort and satisfaction of many.

In the close of her visit, she staid a short time in London, and attended some meeting there; and having visited the week-day meeting, at Plaistow, and had acceptable service therein, she was soon after taken ill; and was conveyed to the house of Joseph Cockfield, at Upton, where her indisposition rapidly increased, she said that she hoped she should be favoured with patience to bear it all. The following day, her disorder continued to gain ground, and a person being present saying she might still live to do further

good; she replied to this effect, that she endeavoured to make such matters easy to her mind, by thinking, "shall not the judge of all the earth do right?" and that she believed, if it pleased him to remove her, it would be in mercy, and that she might never go better. Her quiet composure of spirit, and resignation to the divine will, during her illness; which, although short, was attended with much bodily pain, were truly edifying to those about her. She said to her companion, "O, what greater happiness than to enter into the fulness of joy;" and that she felt no guilt. Other comfortable and instructive expressions dropped from her at different times. About an hour before her dissolution she appeared to be engaged in supplication, but her voice failing, could not be clearly understood; her last words which were distinctly heard, a short time before she expired, were, "ready, ready, ready! Jesus Christ my Lord!

She departed this life 2nd of the 11th mo. 1788, aged 61, a minister about 27 years; and was buried in Friends' burial ground, near Bunhill-fields, after a meeting at Gracechurch Street meeting house.

Mrs. SARAH BROWN.

The following Sketch is taken from a Collection of Testimonies concerning several ministers of the gospel, amongst the people called Quakers.

" Some account of Sarah Brown, of Pickering, with some acount of her dying sayings, as near as can be remembered; from the monthly meeting of Malton, in Yorkshire.

She was carefully educated by her parents in the principles of truth; and when very young, she fell under a concern of heart, that she might come to be acquainted with the Lord for herself; and in order thereto, as she in the time of her last illness declared, she was made willing to seek out private places to pour forth her supplications to the Lord; beseeching him, to make the way of truth more fully known to her; and also to enable her to walk therein; which concern he was pleased to regard, in his own time, to his praise, and to her growth and encouragement in the truth, for about the 22nd year of her age, a part in the ministry was committed to her, which became a very close concern upon her, being such a cross, that she said, she had rather have parted with her natural life; but could find no peace without answering the Lord's requirings; and therefore she resolved, thr ough his divine assistance, to be obedient unto him, though all sorts of people might hiss at her.

She travelled in the service of the ministry, in this and several of the neighbouring counties, and was well received, she being of a grave, modest and exemplary behaviour, as became her vocation, and our holy profession; and the Lord

was pleased to favour her with christian courage to the last; for in the time of her late illness, she signified, that she had freely given up herself, and all that was near to her to the Lord; and in great sweetness of spirit, very frequently expressed her earnest desire for the preservation of her husband and children in the truth. She often bewailed the loose professors of our own society, and also the blindness and profanity of many in other professions, expressing her desire for the good of all people; and said that she had no cause to distrust the Lord, for he had been wonderfully kind. And near her end she had many sick fits, yet often broke forth in great sweetness saying, 'glory be to the eternal God, whom she felt to be near to her in that the time of her great affliction of body.'

About an hour before her departure, she seemed to have a hard struggle with death and spake not much more to us; but a few minutes before she drew her last breath, she appeared easy, and very sweetly cried out, 'glory be to the eternal God!' And so long as she could speak, in sweetness of spirit, gave glory to God. And although she hath finished her course in this world, her memory is sweet to us that are left behind.

She died the 18th of the 4th mo. 1729, in the 33rd year of her age, and was buried at Pickering aforesaid.

Mrs. ELIZABETH WILSON.

The testimony of Friends from the Moate monthly meeting, in Ireland, concerning Elizabeth Wilson.

"This our dear friend was born at Warterstow, in the county of West Meath, in the year 1694; the names of her parents were Jacob and Jane Fuller, who being honest and religious persons, carefully educated their children in the way of truth; and she was dutiful to them to the end of their days.

And as she grew in years, she had religious inclinations, and thereby came sensibly to know the want of an inward acquaintance with the Lord in spirit, which education of itself could not give her. Thus the Lord began to prepare her, by his word and power in her heart, for future service. And her love increasing in the pure holy fear, she was preserved out of the vanity and folly, which too much abound in some of the youth of our day. She loved retirement, and often, with a tender, humble and broken spirit, waited for a further manifestation of the pure, holy principle of light and grace, and in those inward exercises she frequently witnessed the comfort of divine love.

When she grew to mature age, by the consent of her parents she joined in marriage with William Watson, a religious young man, who lived but a short time with her. She remained a widow several years, in which state she behaved well, and received a gift in the ministry. She was of an innocent and sober conversation, well beloved both by friends and neighbours.

In the year 1721, she married our friend Thomas Wilson, who frequently gave her up to answer such services as were required of her; and as she by faithfulness had obtained to a good degree of advancement in the truth, she was not hasty, nor forward to offer her gift, but waited in the pure silence, to be endued with power from on high, which is the true qualification of all who are called into that weighty work of the ministry; whereby she became skilful in dividing the word suitably to the states of the people. And although she seldom appeared large in testimony at home, yet when she did appear, what she delivered was sound and weighty, often being as glad tidings of life and salvation by Jesus Christ, to the true mourners in Zion, and consolation to the needy soul. This seemed to be her particular gift; yet at times, the power and dread that she appeared in, did strike at the very root and mystery of iniquity, that works, and too much prevails in the children of disobedience; hating the appearance of evil in any, but greatly concerned that peace and unity might be maintained amongst Friends, and that the ancient testimony and discipline, settled amongst us, might be kept up; and was serviceable therein, through her zeal for the prosperity of truth.

She was a diligent attender of meetings, when at home; also our quarterly and national meetings. She sometimes visited Friends both in the north and south of this nation; and also in company with our dear friend Elizabeth Pease, visited Friends in Scotland, and some parts of the North of England. And in the 7th mo. 1729, she with her dear companion Jane Gee, having had a concern upon their minds for some time to visit Friends in Wales and some parts of England, in full unity they left us. And for a further account of her labours and service in that country we refer to the following postscript, wrote by her companion; and have ground for hope, that she is entered into that rest prepared for the righteous. She was a minister about 11 years."

A postscript by Jane Gee.

"My dear friend and cousin, Elizabeth Wilson, hav'

for some considerable time had a concern upon her mind to visit Friends' meetings in Wales, and some parts of England, opened her mind to me; and having the like concern, I found much freedom to join with her in that service. Taking our solemn leave of our husbands and friends the 20th of the 7th mo. 1729, we landed near Chester the 23rd of the same; so visited Friends' meetings in Wales, and divers parts of England, spending about a year in that service. She grew in her gift, and was well accepted where she came. Her exemplary deportment and innocent behaviour, with a solid and religious conversation out of meetings, which tended to edification, was an ornament to her. She was favoured with a sight of her death some months before her sickness, which made her very desirous to get her day's work done. She was taken ill at Rushworth, near Halifax, in Yorkshire; but having a desire to be with her friends at Manchester, got there; and her distemper prevailing upon her she took to her bed, and lay about two weeks, mostly in a retired sensible condition, patiently bearing her affliction; and a few hours before her departure, having been some time in stillness, she said that she had enjoyed the sweetest spring of divine love that ever she felt in all her days; and took leave of me with a most sweet, composed, and pleasant countenance. And as she lived in the fear of the Lord, I do firmly believe she died in his favour.

She departed this life the 16th of the 8th mo. 1730, about the 7th hour in the evening, and was buried in Friends' burying ground, at Manchester, the 18th of the same.

Mrs. DEBORAH WARDELL.

A testimony from the monthly meeting of Newcastle upon Tyne, concerning Deborah Wardell.

There remains in our hearts a short testimony to give for our dear friend and sister, Deborah Wardell, who died in the 70th year of her age. She was even like a shock of corn fully ripe, gathered in its due season, and we doubt not but the Lord has received her soul into the mansions of glory, where the wicked cease from troubling, and the faithful are at rest.

Her ministry was very lively; she was sound in word and doctrine, and very edifying; preaching the coming of our Lord Jesus Christ in his spiritual appearance; frequently opening the scriptures and the mysteries of life and salvation; with fervent exhortations to serve the Lord in righteousness and true holiness.

Her christianity did shew itself by her meet and peaceable spirit. She was many times fervent in prayer to the Lord, for the rising generation, that they might come up in the places of the faithful who are gone before.

In the time of her last illness, which continued above three months, she oftentimes was in a sweet frame of mind and frequently used to say the thoughts of death were no terror to her; but was entirely resigned to the will of the Lord; and often expressed the hope she had in her latter end.

Two days before she died, having a very sick fit, upon her being a little recovered of it, she desired to see her children, and expressed herself to them after this manner; I did not think I should have been alive till now. I hope it will be a happy hour for me. I pray God bless you in all your undertakings, and that he may be with you, as he has been with me, to the end of your days.

Lancelot Wardell's testimony concerning his dear departed wife, Deborah Wardell, who died the 7th of the 10th mo. 1732.

She was descended from honourable parents, viz. John and Margaret Walton, of Bishop-Aukland, who were early convinced, in the morning of the day, wherein truth was published by George Fox and others. They kept an open door for travellers who were sent abroad in the service of truth, to promote the gospel of our Lord and Saviour Jesus Christ; as, since their death, did most of their children; who are all gone to their rest, as shocks of corn gathered in due season, of which she was the last.

She was a true yoke-fellow, an affectionate wife, a tender mother, and a faithful labourer in the vineyard of the Lord; and where her lot was cast, of good service both as to her ministry and in meetings of business; having been an approved mother in our spiritual Israel, for her care, conduct, and advice.

Some years since, being visited with sickness, she ordered her children to be brought into her chamber; at which time, it was her concern to admonish them to be faithful to the Lord's requirings, that they might obtain a crown of life. In order thereto, she said her desire was, that they might live in the fear of the Lord, and keep near to his preserving power, that they might witness his peace, when the time of dissolution came; which would be of more value to them than all the world; for what would all the world signify to her now, if she wanted that? "If this be the time of my dissolution," said she, "I am

not afraid to pass through the vale of death, being fully persuaded it will be a passage into everlasting light, where sorrow and sighing, pains and afflictions, shall be at an end; and instead thereof will be joy and rejoicing, in an undisturbed rest and felicity without end," adding, "if the Lord lengthen my days, I desire they may be devoted to his service."

In the latter part of her life she was attended with an asthma; yet, whilst she was able to attend meetings, she was very diligent and serviceable therein. And though my loss was great by her removal, yet being satisfied it is her eternal gain, I earnestly desire I may be fully resigned to the will of the Lord therein.

Mrs. JANE GEE.

A testimony from the national half-years' meeting, in Dublin, concerning Jane Gee.

She was descended from honest parents, and religiously inclined in her young years; of a free and affable disposition, courteous and solid deportment, and often expressed the satisfaction she had in the company and conversation of honest friends.

In the year 1714, she joined in marriage with our friend John Gee; was a tender and affectionate wife, charitable to the poor, and by her prudent and religious conduct gained a good report.

In or about the year 1721, she received a gift in the ministry, which, through the cross, she gave up to; having first known, in a good measure, the work and power of truth in her own heart, to sanctify, fit, and prepare her for service; and having the prosperity of truth in view, she joined with Friends in several services of the Church, being gifted also for the discipline thereof, particularly for that of visiting families; wherein she was well accepted. She frequently recommended inward retirement, to wait upon the Lord.

She was diligent in attending meetings for worship, and, when of ability, travelled through various parts of this nation in the service of truth. In the year 1729, having a concern to visit the meetings of Friends in Wales, and some parts of England, she went, with the concurrence of her friends here, in company with her dear friend and companion Elizabeth Wilson. They travelled through Wales, and divers parts of England; and on her return at Manchester, her dear companion was removed from her by death, which sorrowfully affected her; yet she patiently submitted to the Lord's will; and soon after returned home, to the comfort and satisfaction of her husband and friends.

She afterwards visited most, or all the meetings of Friends in this nation. Her mild and innocent conversation and deportment, corresponded with the doctrine she preached, and engaged Friends' love greatly, self being of no reputation with her.

The indisposition of body which occasioned her death, was of long continuance, and attended with great pains at times, which she bore patiently, and seemed resigned to the will of God, whether to live or die. And as she drew near her conclusion, was frequent and fervent in prayer and praises to the Lord, under a sense of his gracious and merciful dealings with her.

A little before her departure, several friends coming to

visit her, she sat up in bed, though very weak, and in a fresh and lively sense of divine favour, expressed her satisfaction in their visit; and desired that the Lord might be with them, in their men's and women's meetings; and that Friends might be careful in the education of youth.

Her supplication was earnest with the Lord, that he would be with her in her last moments; which was graciously answered, she having a taste of the living springs of divine goodness; and being filled with heavenly joy, she could sing praises to God, magnify him for his mercies, having in full assurance of salvation, saying Lord, now come, thy servant is ready; and so concluded with heavenly expressions, to the admiration of those about her, being sensible to the last; and we doubt not is entered into that eternal rest which is prepared for the righteous.

She departed this life the 28th of the 10th mo. 1739.

Mrs. ELIZABETH RAWLINSON.

A testimony from the monthly meeting of Lancaster, concerning Elizabeth Rawlinson.

She was a branch sprung from a pious stock; her father and mother, William and Dorothy Beck, gave her a sober education, and lived to see their labour and prayers for her were blessed with success; for it pleased the merciful Lord to reach her heart by divine love, and to lay his gracious hand upon her, to prepare and qualify her for his work, when she was very young; and about the 17th year

of her age, she came forth in a public testimony for the truth, which she held, and was faithful in, to the end.

She travelled much and went many journeys in her youth, before she married; visited Friends' meetings in Scotland, and many parts of England and Wales; some counties divers times over; and after she was married to Abraham Rawlinson, she had her liberty, with suitable encouragement from him, to discharge the trust her great master reposed in her, and which she preferred before her chiefest joy in this world, being made willing to leave an affectionate husband, and several tender children, to visit the churches both in this nation and Ireland, several times over; and feeling her mind drawn by divine love to visit Friends in divers parts of America, she was not disobedient to the heavenly vision, but when believed her time was fully come, left all and went forth in that journey, visited the meetings fully in New England, Rhode-Island, Nantucket, Long-Island, New York, Pensylvania, the Jerseys, Maryland, Virginia, and North Carolina; in all which, notwithstanding the extremes of the season, her age, and the tenderness of her sex, she was enabled to surmount the difficulties, and perform that service to the honour of truth, the satisfaction of Friends, and the peace of her own soul; so that it may be truly said, she lived and walked in faith, which made her valiant in fight, subdued enemies, and gave victory of evil spirits; abounding in that charity which is the bond of perfectness so that her soul did often magnify the Lord, and her spirit rejoiced in God her Saviour, who made her fruitful in old age, her ministry being sound, living, and truly acceptable to the conclusion of her days.

She departed this life in full unity with Friends, and the general respect of those who knew her, the 5th day of the 5th mo. 1750, in the 80th year of her age, having being a minister about 63 years, and was interred in Friends' burying ground in Lancaster, 7th of the same; upon which solemn occasion the glorious truth, in which she lived and and died, was evidently manifested to the comfort of many.

Our dear friend Elizabeth Rawlinson, before mentioned, was in a wonderful manner filled with inward strength and comfort, and brake forth saying, "death is no terror to me. It is no surprise to me. My heart is full of the joy of God's salvation; yea, full of the comforts of the Holy Ghost. The Lord visited my soul when I was very young, preparing me for that work which he shewed me was to be required at my hand; telling me if I was faithful I should be a mouth for him, and now I can say come Lord Jesus, thy servant is ready. I have fought the good fight of faith, I have finished my course, my day's work is done; henceforth there is laid up for me a crown of righteousness; yea, I feel it sure to me. Oh! the height and length and breadth of the comfort and joy that flows in my soul! My tongue is too short to set forth one half of the goodness of my God."

Miss ANN CARR.

The subject of this short Sketch, is a person well known in this part of the country, and I am persuaded from my own personal acquaintance with her, and from all I have heard from those who have a more intimate knowledge of her, that she is distinguished for piety, zeal, and usefulness; and is generally respected. Indeed wherever there is genuine piety, and intimate fellowship with the divine being, such persons must be known in order to be valued and loved. And the more intimately we are acquainted with such, the more highly we appreciate their excellencies, and value their worth.

When men and women are converted to God, and are

spared to evidence their change of heart by a suitable conduct for a length of time; they become eminent in the church of God,—their praise is in the whole church, perhaps in many churches. And not only so, but they have a good character in the esteem of those that are without; at least they have a character for sincerity, honesty, integrity, industry, and faithfulness; so that even wicked people sometimes have them in reverence, and although while in health and strength they may at times slander the pious, yet in this they frequently speak contrary to their better judgment, and against the remonstrances of their own conscience, and that merely to countenance themselves in a course of wickedness and sin, and as a proof of this, if sickness seizes them, and death and eternity stare them in the face, they will send for such to talk to them, and pray with them. "They that honour me," saith God, "I will honour."

This eminent female was born in the neighbourhood of Market Raisin, in the county of Lincoln, about the year 1781. She was converted to God when about 17 or 18 years of age, under the ministry of the Methodist preachers. The writer of this short account then travelled in Grimsby circuit, which then included what is now called Market Raisin circuit. During my stay in that neighbourhood, Ann Carr was deeply awakened to a sense of her guilt and danger as a sinner before God; she returned to the Lord with penitential sorrow, and a broken heart. In this state of mind she united with the people of God. I gave her, her first society ticket. She soon found the Lord was "merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity transgression and sin." No sooner had she obtained mercy and forgiveness at the hand of God, but she proclaimed the loving kindness of God in the language of the psalmist, "come hither all ye that fear the Lord and I will tell you what he hath done for my soul." To God her heart and mouth were filled with increasing praise and thanksgiving, "O Lord I will praise thee, though thou wast angry with me thine anger is turned away, and now thou comfortest me." "Thou hast brought me up also out of

an horrible pit, and out of the miry clay, and hast set my foot upon a rock and hast established my goings, and hast put a new song into my mouth, even of praise and thanksgiving to God; many shall see it and fear and trust in the Lord." And indeed many did see it, and feared, and trusted in the Lord. Many saw by signs following the grace of God that was in her, and many wicked persons began to think if Ann Carr is right I am wrong, if she is in the way to heaven I am in the way to hell; these slavish tormenting fears, in some, wrought conviction for sin, and extorted the inquiry "what must I do to be saved;" being encouraged, they also began to trust in the Lord. So that the Lord having planted her in his vineyard, employed her as a labourer, and succeeded her labours with his blessing. Many thought highly of her piety, and admired her zeal; but not all! Some thought her too obstrusive, talkative, and zealous. The former of these encouraged her in all her efforts to do good, but had she been influenced by the conduct and conversation of the latter, the exercise of those talents which the great head of the church had committed to her for public usefulness, would have been perverted, and rendered a curse instead of a blessing.—In the midst of conflicting passions and varied sentiments, she however kept close to her divine teacher, and were enabled by the constant exercise of faith, watchfulness, and prayer, to keep up an uninterrupted intercourse with the divine being, through the eternal spirit.

She thought if God be for me, no matter who is against me. If he requires and approves of my efforts to do good, it is better to obey God rather than man. Of the first of these she was fully assured by the peace and happiness which she felt in her own soul, and by the effects produced upon others. Her public labours were increased, the field opened wider and wider, and this without any efforts of her own; so that she could not attend to the invitations and appointments which she received, without giving herself wholly up to the work of the Lord. This was contrary to her design. Indeed if she could have maintained her confidence in God, and enjoyed peace with

him, she would have declined all publicity; but being persuaded that necessity was laid upon her, to publish salvation by Jesus Christ, she so far obeyed as to do this occasionally, and in the neighbourhood where she lived.

Some time after this, she thought it her imperious duty to give herself more fully to the Lord and to his work.

She has preached the unsearchable riches of Christ, through a great part of Lincolnshire, Yorkshire, Nottinghamshire, Derbyshire, Leicestershire, Cleveland, and Durham, and if I am correctly informed, the Lord has given her many souls wherever she has laboured. A very valuable correspondent in the Methodist Connexion speaking of Ann Carr, says, "her labours and usefulness have been very extensive. From my knowledge of her for six or eight years, I can indeed say, I never knew a more consistent character; too much cannot be said of her usefulness." She now resides chiefly in Leeds, with Martha Williams and * some others, and visits in regular rotation with her companions, a number of villages which forms a kind of circuit. They have in connection with them several other preachers, both male and female, and also a good chapel in that part of Leeds called Leylands, which will probably contain six or seven hundred persons, and which I understand is well attended. They have also a chapel at Brewery Field, Holbeck, and have about 18 or 20 preachers and exhorters, whose names and appointments are printed on a regular plan, entitled "A Sabbath-day Plan, for the Female Revivalist Preachers in the Leeds Circuit." They have also their regular quarterly meetings, and other meetings for worship and discipline, similar to those of the Wesleyan Connexion. The Lord is carrying on a gracious work among them Many sinners, and not a few of the basest kind, have been deeply awakened to a sense of their sin and danger, and have been enabled to evidence by their subsequent conduct, that they were brought

* Martha Williams.—For an account of this pious female, see first Volume of these Sketches, page 172.

out of darkness into the marvellous light and liberty of the gospel. Since their first establishment in Leeds, about six years ago, they have been called to witness the dying behaviour of many of their members, most of whom gave evident proof that their persons and conduct were approved of him who searcheth the heart and trieth the reins of the sons of men, indeed several of these left the world in the most triumphant manner. May great grace rest upon them all.

Mrs. CATHERINE PHILLIPS.

This greatly gifted and eminently holy and useful woman, appears to have been one of the most celebrated female preachers ever raised up among the Friends, or people called Quakers. Very early in life she was favoured with very peculiar and extraordinary manifestations of divine grace and mercy, by which she was fitted and qualified to move in that extensive field of labour and usefulness to which she appears to have been called by divine providence. About the age of 16 she became a decided character; being fully convinced that no exterior, whether of dress, language, or deportment would answer the purposes of divine mercy in the redemption of man, or secure the peace, and safety of the soul; that nothing but a change of heart, and personal holiness would be of any avail in a dying hour, and at the awful day of final discrimination and decision. She therefore sought and obtained the inestimable treasure of salvation.

About the age of 22 she entered upon the great and

important work of calling sinners to repentance, a work to which she believed herself "moved by the Holy Ghost," and continued in it till within a short period of the time when the "weary wheels of life stood still," which was at the age of 68. During which period she travelled through the greatest part of England, Ireland, Wales, Scotland, Holland, and many parts of the vast continent of America. Her maiden name was Payton. She entered into the marriage state when about 44 years of age, with a person to whom her early ministry was rendered of especial profit; and there is something very interesting in the providential occurrences which brought them together, and something very much to admire in the manner in which they conducted themselves towards each other.

Her praise seems to have been in all the churches in connexion with the people with whom she was united. A large octavo volume, containing near 400 pages, chiefly written by her own hand, has since her decease been published, from which a few extracts will be made.

"As the dealings of the Almighty with me from my youth have been singular, and are worthy to be retained in remembrance with thankfulness, I have committed to writing some remarkable circumstances of my life; tending to awaken future thanksgiving and watchfulness in myself and, considering how wonderfully the divine arm has been manifested for my help, to encourage me to a steady trust therein, and perseverence in submission thereto; and in order to leave to my surviving relations some memorials of the various exercises and dangers which I have passed through, and of the merciful support and preservation vouchsafed from the Lord therein.

I cannot date the first dawn of divine light upon my soul; for with humble thankfulness I may say, that early in the morning of life I knew the Lord to be a God nigh at hand; convincing of evil, and raising breathings after the saving knowledge of his divine love and power. Friends who travelled in the ministry usually lodged at my father's

house. I loved their company when but very young, and their tender notice of me I commemorate with gratitude.

I could read well when very young, and spending much time with my afflicted father, I read much to him; and the experience and sufferings of faithful martyrs, and of our worthy friends, with the accounts of the glorious exit of such as launched out of time in full assurance of everlasting bliss, made profitable impressions upon my mind; my spirit being often tendered thereby, and my love of virtue and piety strengthened. But even in my childhood I experienced many conflicts, and my convictions for evil were strong; so that at times my heart was sorrowful, and my pillow watered with my tears, although my countenance and deportment were mostly cheerful. Once having yielded to temptation, my sense of guilt was such, that I concluded I had sinned against the Holy Ghost; and that, agreeable to Christ's testimony, I 'should never be forgiven.' This so affected my tender mind with sorrow and unutterable distress, that it could not be entirely concealed from the family; although I was enabled, even in childhood, to keep my exercises of mind much to myself. I think I must have been eight or nine years of age when it was thus with me.

My natural disposition was very volatile, my apprehension quick; and as my faculties opened, I delighted much in books of a very contrary nature and tendency to those which had engaged my attention in my childhood. I also read history, was fond of poetry, and had a taste for philosophy; so that I was in the way to embellish my understanding, (as is the common phrase,) and become accomplished to shine in conversation. But the Lord in his wisdom more fully opened my understanding, I saw that I must desist from these amusing publications and studies, and pursue the one necessary business, viz. working out the salvation of my immortal soul. My wanderings from the chief shepherd of Israel, were brought to my remembrance, and my sins set in order before me; which wrought great humiliation and brokenness of heart, with strong cries to

him, that he would graciously pass by my transgressions, and receive me into covenant with himself. And although this dispensation was not agreeable to degenerate nature, which, like Adam when he had transgressed, seeks to evade the condemnation; yet, because of the glory which I was favoured to discover beyond it, and the divine love which I saw therein, I said, in the secret of my soul, 'it is good for me to be under it;' and I was made willing patiently to abide the judgments of the Lord for sin, in order that I might witness remission thereof through the baptism of repentance, and the sanctifying life or spirit of his Son Jesus Christ. And this mercy, in the appointed season of infinite wisdom, I experienced; so that my transgressions were blotted out of the book of remembrance.

* * * *

The adversary here transformed himself as into an angel of light, and, under the specious appearance of righteousness, represented the way so strait, that it was impossible to walk therein and act as a rational being; thereby endeavouring to discourage me, or prevent my attaining to the true gospel liberty in the use of the creatures; some of those religious principles which I had received by education, were called in question; and I was left without any foundation in certainty respecting them; nor could I attain to it by the testimony of others or the writings of such as had vindicated them to the world; being to receive my convincement of them, from the deep ground of divine revelation. All which I have seen was necessary to fit me for the service which was appointed me; that the foundation of my faith might be laid in certainty, and that I might be able to testify with boldness, that I had experienced what I asserted to be the truth; and be also suitably qualified to sympathize with, and minister to such as were in the like states. I saw early for what station I was designed in Christ's church.

Having now entered the lists of public combatants in the Lamb's army, I pretty soon became concerned to travel

for the promotion of truth and righteousness; and for more than twenty years, had but little intermission from gospel labours.

In the 5 mo. 1749. I left home, in order to visit some part of Wales; in which journey my dear friend Lucy Bradely was made willing to accompany me, with whom I travelled in sweet unity.—In this journey the principal share of public service fell to my lot; wherein the Lord was evidently with me, strengthening for the work of the day, to the honour of his own name. And I had ground to hope that our labour was not entirely in vain; some persons being powerfully affected, who, I hope, long retained a sense of that visitation; particularly William Phillips * from Cornwall, who was then upon a visit to his relations at Swansea..

A concern for the west continuing and increasing,—I sought for a companion, but could hear of none suitable. This added to my exercise; for it seemed very dangerous for such a child as I, to travel alone; but after waiting as long as I durst, I laid my concern before Friends of our monthly meeting, and requested their certificate, † but told them that I knew of no companion; and if they had not been free to let me go alone, I believe I should have been easy to have waited longer; but they gave me a certificate; and in the 11 mo. 1749, I left home in great humility and fear. I proceeded to Bristol, and from thence, through part of the counties of Wilts, Somerset, Dorset, and Devon, to Penzance in Cornwall. And although I went from home alone, I was not much without a suitable companion, the Almighty putting it into the heart of one or other of his

* This was the person whom she afterwards married. Ed.

† As probably some may read these Biographical Sketches who are not acquainted with the discipline of the people called Quakers: it may be proper to observe, that when any of their authorised Ministers think it his or her duty to itinerate, a certificate is given of their character and qualification for the Ministry. Editor.

servants to accompany me. Mary Fry went with me through Dorsetshire, and Mary Pole through Devonshire and Cornwall; who were both very tender of me, and serviceable to me.

I visited the meetings of Friends pretty generally, some of which were attended by many people of other societies; before whom the Lord gave me boldness to testify of his truth with good authority, and to lay open the false and dangerous opinions of some professing christians, particularly that of unconditional election and reprobation; which dark principle was then likely to gain ground in these parts.

The Bristol quarterly meeting ended satisfactorily, many valuable ministers attended it, and the testimony of truth was measurably exalted. It had pleased the Lord in the several times I had been in this city, to favour me with considerable liberty in the exercise of my gift, whereby a door was opened to me in the minds of Friends there; which favour I hope I receive with due thankfulness. I proceeded to London, attending several meetings in the way, appointed by Rachel Wilson; at one of which we met with our valuable friend Daniel Stanton, from America, with whom we went in company to London; where we were affectionately received by many Friends, and I had good ground to believe my coming to that city, was in the will and wisdom of the Almighty, though greatly contrary to my own."

* * * *

After passing over about 70 pages of the interesting travels and labours of this intrepid female, we find her in America, where she writes,

"My friend John Witter sent with me a negro man, who was to attend me to my lodgings. He was well dressed, and looked well fed. I entered a little into conversation with him respecting his situation as a slave. He appeared easy in it, and said that he had a good master,

but that many negroes were treated no better than dogs, indeed we could not but lament over those poor people, as we passed through the colonies. Divers of our friends were then in possession of some negroes, either by inheritance or purchase; and the negroes who had them for their masters rejoiced in their lot. But about this time a concern arose amongst Friends, to abolish slave-keeping in our Society; which concern has since prevailed in the American Colonies; and many friends have given up large possessions in negroes, but employed many of them as hired servants, after he had given them their liberty. *

* The reader may form some idea of the condition of negroes in Lousiana by the following regulations.

CITY COUNCIL OF NEW ORLEANS.

"An ordinance in relation to Slaves in the city and suburbs of New Orleans, as also in the Neighbourhood thereof, and to no other person herein mentioned.—The Council ordains as follows:

ART. I. No Slave or Slaves shall have, hold, occupy, reside, or sleep in any house, out-houses, building, or inclosure, other than his or her owner's representatives, or of the person whom he is or they are serving for hire, without first obtaining a ticket or tickets from his, her, or their owner or owners, and every slave without permission shall be committed to gaol by any officer of police, or any other white person, those to receive twenty lashes, &c.

ART. VI. The assembly of slaves for the purpose of dancing or other merriments, shall take place only on Sundays, and solely in such open or public places as shall be appointed by the mayor; and no such assembly shall continue later than sunset, &c.—And all slaves offending against this statue shall be imprisoned and receive from 10 to 25 lashes.

ART. VII. No person giving a ball to free people of colour shall on any pretext admit or suffer to be admitted to said ball any slave, on penalty of a fine from 10 to 50 dollars; and any slave admitted to any such ball shall receive 15 lashes.

ART. VIII. Every slave, except such as may be blind or infirm who shall walk in any street or open place with a cane, club, or other stick, shall be carried to the police goal where he shall receive 25 lashes, and shall moreover forfeit every such cane &c. to any white person seizing the same.

ART. IX. If any slave shall be guilty of whooping or hallooing

The 20th, we left Peedee River, accompanied by John and Charles Moreman, and the two friends who came with us from the Wateree. We rode that day about 40 miles through the woods, without seeing any house; and at night took up our lodging in the woods, by the side of a swamp, which afforded plenty of canes for our horses. Our friends made us a little shed of the branches of pine-trees, on a rising sandy ground, which abounded with lofty pines. We made a large fire, and it being a calm, fair moon-light night, we spent it cheerfully, though we slept but little. Our saddles were our pillows. In the morning we pursued our journey about 45 miles; and at night took up our

any where in the city and suburbs or of making any clamorous noise or of singing, &c. for every such offence shall receive in the police gaol, &c. 20 lashes.

ART. X. Every slave who shall be guilty of disrespect towards any white person, or shall insult any free person, shall receive 20 lashes upon an order from the mayor, or justice of the peace.

ART. XIII. The present ordinance shall be printed in the usual Gazettes, and shall moreover be published by drum-beat, within the city and suburbs twice a week during 15 days, and once every month after that time."

J. SOWLEY, Recorder.

Approved, October 15th 1817.

Auls. MACARTY, Mayor.

What a disgrace to the republic of America that with all its boasted freedom and equal rights, that out of 20 states there are 11 in which slavery is a part of their political constitution, and that in those states in which it is not allowed, the conditions of blacks and coloured persons are in a condition but little removed from slavery. New York for instance is called a free state, yet even here white people will not worship God in the same place, nor will they so much as have their hair cut, or be shaved by the same person who performs these offices for the blacks. And in the public papers both men and women are frequently advertised for sale, or to be let out for hire. What a noble pattern have the Friends in America set to other religious bodies in that country; may they make haste and delay not to follow their example. ED.

lodgings in the woods, but did not meet with so advantageous a spot, the ground was wet, the shelter bad, and poor wood for firing.

The 7th we set out for Carvers Creek, a journey of about 160 miles, through an almost uninhabited country. At one place where we lodged, the room wherein we lay was exposed to the weather on almost every side, and it being a wet night, the rain beat in upon us in bed; but my mind was preserved in sweet peace, under a sense of divine favour. Another night we lay in the woods with tolerable comfort, though the weather was cold, and the ground damp. About two hours before we stopped, as I was attempting to cross a swamp I fell into it, although I mounted my horse immediately after putting on a dry pair of stockings, rode in my wet clothes, and lay down in them, I was preserved from taking cold. In the night two of our horses * strayed away from us, and our guides were obliged to leave us and go in quest of them; so that we were several hours by ourselves in this wilderness, surrounded, for ought we knew, by bears, wolves, and panthers. Before we pitched our tent, I had been intimidated by an account which had been given me respecting the panthers infesting that quarter; one of which it was said had killed a person, not very far distant from this spot; but when we were thus left all fear was removed, and we spent the time of our friends' absence cheerfully. I went without the shelter of our shed, and renewed our fire with some wood our friends had gathered. The fire, under Providence, was probably our preservation from those ferocious animals. It was a fine moon-light night, our friends tracked our horses' footsteps in the sand for about three miles in the way we had come, and found them feeding on some luxuriant canes. As we proceeded on our journey, some of our company discovered the tract of a wild beast in the sand, which gave room to

* When Travellers who lodge in the woods turn their horses to graze, they fasten a bell about each of their necks, and if they miss the sound of any of them, they go to see whether they are strayed far from the shed.

suspect that they had been near our tents in the night, as we rode through the woods in the morning, we heard the barking of wolves at a small distance.

We breakfasted at a miserable inn, about 8 miles on our way; where we met such a wicked set of company, who had spent the night there, that we concluded it providential that we did not press forward to lodge there.

The 26th of the 3rd mo. 1754, we left the province of North Carolina, and came into Virginia, and the Lord was pleased to cause his peace to rest upon our spirits, that we were renewedly convinced that there were movings in his counsel. We had travelled upwards of a thousand miles in North Carolina, and being preserved from various jeopardies and trials, to the praise of his adorable name.

The 27th we had our first meeting in Virginia, wherein the testimony of truth was borne in a close manner by both of us against a dull inactive spirit, and appeared to have some present effect.

After having laboured among them (in America) two years and seven months, we took a solemn leave in the love of the gospel on the 5th of the 6th mo. 1756. The 10th of 7th mo., we landed at Dublin, having travelled upon the continent and islands, upwards of 8750 miles.

* * * *

In 1757 we find her in Holland where she writes,

"The 21st we had a meeting at Haarlem, to good satisfaction. We lodged at Isaac Van Westercappel's who furnished us with a room to hold a meeting in, and gave notice of it to the people. He was descended from Friends by the mother's side, but he himself never made profession with us. He was exceedingly kind to us, and, with his family, appeared to be seeking after the best things. In the evening we had the company of some seeking people,

most of them of the offspring of Friends, with whom we had conversation on religious subjects.

In our public meeting at this place, I was more at liberty in the exercise of my gift, than had been usual with me in Holland; at which I afterward admired, being told that my interpreter was uncommonly defective in rendering what I said into Dutch. This circumstance sometimes revolved in my remembrance, accompanied with some kind of doubt respecting my being so much at liberty to speak, when what I delivered was not well interpreted to the people; but after some years, a friend at Norwich told me, that there was at that meeting a sensible Jew, who understood the English tongue well, who told him that he had attended the meeting, and that my interpreter did not do me justice; but, continued he, 'it was no matter, as all she said was directed to me;' and my friend added, that it so affected him, that he believed he would freely interpret for me, should I ever want his assistance. This relation removed my before mentioned doubt, for the word preached found its way to one mind, for which in divine wisdom it was appointed.

On coming to Helvoetsluys, we found that the wind was against our sailing for England, and that the inn was full of company, many of whom were waiting for their passage to England; for the landlord put us in a house which was ready furnished, and we became a family to ourselves, being furnished with provisions from the inn. The wind continuing contrary until the 1st day of the week, and there being in the place many people of divers nations and stations, who could speak English; with the concurrence and assistance of our landlord and company, we got our dining room well seated; and on the 1st day morning held a meeting in it, whereto the strangers pretty generally came. I was favoured to declare the truth among them, to the relief of my own spirit, and I believe to the comfort and satisfaction of my companions; but the labour was hard, through the unpreparedness of the hearts of some to receive, and perhaps the want of a sufficient knowledge of the language in others to understand the doctrines delivered.

The 15th of the 10th mo. I got home, to the mutual satisfaction of myself and relations; and notwithstanding my great fatigue, in a rather better state of health than when I left it; and found my dear aged mother well; and here I also met my dear friend Lucy Bradley, who was returning home from her visit to Friends in Ireland, and our rejoicing one in another was mutual."

In passing over her travels and labours for upwards of 20 years, we find her in the year 1783 labouring in her own country, concerning which she writes,

I had some public meetings in this journey to my satisfaction, and I hope to the edification of many people attending them. One of them was held at Cambridge; which I hope was serviceable, although I was not favoured to rise in the exercise of the divine gift bestowed upon me, to that height I did when in that town many years ago. That was indeed a singular time, and answered a singular end, viz. to convince a man who had contemned women's ministry in Christ's church, of its weight, efficacy, and consistency with the gospel dispensation. The same man, who did not live in the town, was invited to attend this meeting, and he might therein hear gospel truths published, and treated upon in a more argumentative way, than it was common for me to be engaged in. The all-wise employer of true gospel ministers knows how to direct his servants, both as to the matter and the manner wherein he intends it should be communicated to the people. And I have admired his wisdom and condescension therein, when without forethought my speech has been accommodated to the capacities of those to whom it was directed. To such as were illiterate and ignorant, I have spoken in very low terms; and to those of more understanding, in such as answered its level; while to the learned, and those of superior natural abilities, I might say with the prophet, 'the Lord God hath given me the tongue of the learned.' I have not wanted eloquence of speech, or strength of argument, wherein to convey and enforce the doctrines given me to preach;

of which I could say, as my Lord and Master did, 'my doctrines are not mine, but his who sent me;' and his love life, and power, hath accompanied them, to the stopping of the mouths of gainsayers, and convincing of the understandings of many, of the rectitude and efficacy of 'the truth as it is in Jesus.' Those who are accoutred for the service of him 'who spake as never man spake,' must be educated in his school, and disciplined by his wisdom; whereby they are made able ministers of the New Testament, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life. Thus have I, with many of my fellow-labourers, been assisted to minister in the gospel of Christ; and now in the close of a laborious day's work, I may commemorate the mercy, power, and wisdom of him who chuseth whom he pleaseth for the various offices in his church. He appoints, of both male and female, 'some apostles, some prophets, some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry,' &c. Thus from early youth, have I travelled and laboured, that the saving knowledge of God may increase, through experience of the prevalence of the power of his Son; whereby the true believers in him become crucified to the world, and the world unto them. Freely I have received the knowledge of salvation through the sanctifying operation of the spirit of Christ; and freely I have testified thereof, and of God's universal love through his Son to mankind; for he would have none to perish, but that all should be saved, and attain to the knowledge of his truth."

A testimony from the monthly meeting of Friends, for the western division of Cornwall, held at Falmouth, the 6th of the 4 mo. 1795, concerning our late valued friend, Catherine Phillips, formerly Payton.

"It appears from accounts received, that she was born at Dudley, in Worcestershire, the 16th of the 1st mo. 1726—7, Old Style. Her parents, Henry and Ann Payton, were honourable Friends; and he an approved minister, who, when in health, was much from home in the discharge

of his religious duties; but for many of the latter years of his life was confined to his chamber by a paralytic disorder; so that the care of a large young family devolved mostly upon his wife, a woman of eminent piety and prudence, whose anxious solicitude for, and watchful attention to her children, they have often commemorated with filial tenderness. Thus instructed by example and precept, our beloved friend was early engaged 'to seek the Lord for her portion, and to know the God of her fathers to be the lot of her inheritance.' And being much the companion of her afflicted father, she was probably thereby preserved from many levities incident to youth, as well as edified by his conversation and virtues. In this allotment she had also opportunity to cultivate a disposition for retirement, so favourable to the growth of that good seed which the heavenly husbandman had sown in her heart. Nevertheless, as she advanced in years, she found the propensities of natural inclination and wisdom strongly opposed to the manifestation of divine grace; and through the conversation of some whose minds were not sufficiently guarded by that fear 'which preserveth from the snares of death;' together with the introduction of books inconsistent with the simplicity of truth, her best interests were greatly endangered. But it pleased him whose gracious purpose it was to separate her to his service, about the 17th year of her age, to renew the powerful visitation of his love; and, being favoured to see the station designed for her in the church militant, she was made willing to endure the baptisms necessary to that end. Having as we believe passed through this work of preparation, the fruit produced was correspondently mature; and her progress in religious experience and usefulness distinguishably eminent. Her first public appearance was in supplication at Dudley meeting, on the 10th of the 2 mo. 1748, being then in the 22nd year of her age; and in the following year she entered upon her travels in the ministry, which continued with little intermission until within about nine years of her decease; during which latter space she was mostly confined at home by indisposition of body. Besides repeatedly visiting most of the counties in England and Wales, her travels

extended to Ireland, Scotland, Holland, and the continent of America; in the course of which, according to accounts received, her labours amongst Friends and others were blessed to the convincement, edification, and comfort of many.

In the year 1772, she entered upon the marriage state with our late valued friend, William Phillips, and removed into Cornwall; where she was much engaged in religious labour, as well for the spreading of the testimonies of truth among strangers, as in repairing the waste places in the Society; being often zealously concerned for the support of our christian discipline.

Some time before her decease, she thus expressed herself, 'I am going where the wicked cease from troubling, and the weary are at rest. Oh, these souls of ours! that we should be willing to run the risk of losing them for any of the enjoyments of this life. I may say to you follow me as I have followed Christ. Beware of pride, and of the very ground of pride.' When under the pressure of great bodily suffering, she said, 'this is a trial; Lord God Almighty sanctify it to my soul,' again, 'I am thankful I feel no cloud;' and making a short pause, added, 'I have recompense at the Lord's hand for sin;' soon after which, the fits which attended her in this illness returned and continued till about half an hour before she expired, during which space she lay very quiet, and drew her breath shorter and shorter to the last.

She died the 16th of the 8th mo. 1794, in the 68th year of her age, and 46th of her ministry; and, after a meeting of Friends and others of the neighbourhood, held on the occasion, she was decently interred at Kea.

Read and approved in the said meeting, and signed by &c. &c."

Miss ANN BURROWS.

This eminent female was born at Nottingham, of very industrious and respectable parents. Her mother has been a member of the Methodist Society for many years; her father has lately been removed by death.

The subject of this Memoir, like most other young people, sought happiness in the world;—in the things visible and terrestrial. Happiness is the pursuit of all, though our pursuits after it are as various as our views of it. All unregenerate persons are seeking it in the world, yet, they seek it in vain, because they seek it where it is not to be found,—they seek the living among the dead. The gratifications of sense, and the things of the world, seem to promise them peace, happiness, and satisfaction;—they believe its promises, pursue the shadow, and grasp at its phantom, but it eludes the touch, it dances before them, and still appears at a distance, though not far off.—But could it have been found in the world, surely Solomon would have found it, but he stamps vanity and vexation of spirit upon all created good;—indeed

> "The spider's most attenuated thread
> Is cord—is cable
> To man's tender tie on earthly bliss,
> That breaks at every breeze."

It is not to be found out of God;—he being the true centre of happiness and the rest for the soul. The psalmist was convinced of this, when he said, "return unto thy rest O my soul, for the Lord hath dealt bountifully with thee:"

and so was Ann Burrows when she became deeply awakened to a sense of her lost and helpless state as a sinner before God. And she sought and found peace and salvation through believing in our Lord Jesus Christ. She has for some time been a member and preacher among the Revivalists. She is deeply pious, and much devoted to God and to his work. She began to exercise in public when about 17 years of age, and is now about 25. She has preached at Birmingham, and through the greatest part of Warwickshire, in Leicestershire, and in London. In consequence of ill health, she has desisted in a great measure from her public work, and resides with her mother, in Nottingham, still doing what she can. She is truly pious, and has been enabled in all her travels to conduct herself with prudence and circumspection. It is said that the cause of God never suffered on her account. By prayer she lived near to the fountain of all blessedness, and through faith kept open the intercourse between her soul and God, and was preserved by his mighty power as in the hollow of his hand. "He shall keep the feet of his saints," has been peculiarly exemplified in the experience of this eminent female. She is rather low in stature, but comely in her apearance, and of an amiable disposition. Her talents are acceptable, and she has been very useful. May the Lord strengthen and preserve her useful life if it seem good in his sight; and if otherwise, prepare her for his everlasting kingdom. "The fruit of the righteous is a tree of life, and he that winneth souls is wise."

END OF THE SECOND VOLUME.

HENRY CULLINGWORTH, PRINTER, LEEDS.